No. 4 Lovell

Boston Recorder.

PUBLISHED BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, OVER THE MASSACHUSETTS SABBATH SCHOOL DEPOSITORY.....PRICE $3,00 A YEAR, OR $2,50 IN ADVANCE.

No. 16.....Vol. XXIV. FRIDAY, APRIL 19, 1839. Whole No. 1216.

Religious.

MORMONISM.

HOLLISTON, APRIL 8, 1839.

To the Editor of the Boston Recorder.

Dear Sir,—As the Pastor of the Congregational church and society in this town, I have had occasion to come in contact with *Mormonism* in its grossest forms. Consequently, I have been led to make inquiries relative to its origin, progress, and so far as they have any, the peculiar sentiments of its votaries. My object in this has been, as a faithful pastor, so far as possible to arrest the progress of what I deem to be one of the rankest delusions ever palmed on poor human nature. However, not supposing that the readers of the Recorder would be interested in the details of Mormonism in general, I send you for publication in your valuable periodical the following communication, as a paper of *unusual importance*, giving a certified, sufficiently well attested and true account of the origin of the "Book of Mormon" or "Golden Bible," as it is sometimes called; on which the whole system mainly depends. And here perhaps it should be said, that the leaders of the delusion, pretend that the book was dug out of the ground, where it had been deposited for many centuries; that it was written on certain metallic plates, in a peculiar character or hieroglyphic; that the finder, a man of *money-digging* memory who was accustomed to look into the ground by the aid of a peculiar stone, was in a similar manner enabled to read and translate it! Hence what is sometimes called the Mormon Bible. But not such its origin, according to the following communication.

The occasion of the communication coming into my hands, is as follows. Having heard incidentally that there was a lady in Monson, Ms., whose husband now dead was the author of the book, I requested in a note, Rev. D. R. Austin, Principal of Monson Academy, to obtain of her, for my benefit, and to be used as I should think proper, a certified account of its origin with her husband; for the character of which lady I wished the venerable Dr. Ely and himself to avouch. The following highly satisfactory document came in reply.

You are requested to insert it in the Recorder, not so much because it will interest the majority of your readers, but that the facts well attested may be laid up in memory, and the number of your paper containing them being kept, may afford the means to an enlightened community, to refute so great an imposition on the world. I would not only respectfully bespeak its publication in the Recorder, but in other papers; I would it were published throughout the land. For many Mormons are straggling throughout the country endeavoring to propagate their notions; and with some success, with a peculiar class of people. The origin of this pretended revelation being thus *completely authenticated*, may save many minds from delusion, fanaticism and ruin.

Yours respectfully, JOHN STORRS.

Origin of the "Book of Mormon," or "Golden Bible."

As this book has excited much attention and has been put by a certain new sect, in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching *its origin*. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment; yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently, that Mormonism has found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has become necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for a lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated upon Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labors. In the town of New Salem, there are numerous mounds and forts, supposed by many to be the dilapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers and become objects of research for the curious. Numerous implements were found and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developements of antiquity; and in order to beguile the hours of retirement and furnish employment for his lively imagination, he conceived the idea of giving *an historical sketch of this long lost race*. Their extreme antiquity of course would lead him to write in *the most ancient style*, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this *historical romance* was to amuse himself and his neighbors. This was about the year 1812. Hull's surrender at Detroit, occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbors would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by *one of the lost nations*, and to have been *recovered from the earth* and, assumed the title of "Manuscript Found." The neighbors would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assemble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce *many singular names*, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding residing in the place at the time, who was perfectly familiar with this work and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburgh, Pa. Here Mr. S. found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P. who was very much pleased with it, and borrowed it for perusal. He retained it a long time and informed Mr. S. that if he would make out a title page and preface, he would publish it and it might be a source of profit. This Mr. S. refused to do for reasons which I cannot now state.—Sidney Rigdon,* who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa., where Mr. S. deceased in 1816. The manuscript then fell into my hands and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKenstry, of Monson, Mass., with whom I now reside, and by other friends.—After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence and the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. S., in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and *recognized perfectly* the work of his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret, that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting and deputed Dr. Philastus Hurlbut, one of their number to repair to this place and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds and to prevent their friends from embracing an error so delusive. This was in the year 1834. Dr. Hurlbut brought with him an introduction and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright and others, with all whom I was acquainted, as they were my neighbors when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible and palmed off upon a company of poor deluded fanatics, as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVISON.

Rev. Solomon Spaulding was the first husband of the narrator of the above history. Since his decease, she has been married to a second husband by the name of Davison. She is now residing in this place; is a woman of irreproachable character and an humble Christian, and her testimony is worthy of implicit confidence.

A. ELY, D. D. *Pastor Cong. Church in Monson.*
D. R. AUSTIN, *Principal of Monson Academy.*
Monson, Mass. April 1st, 1839.

* One of the leaders and founders of the sect. J. S.

For the Boston Recorder.

TRANSCENDENTALISM TRANSLATED.

[*Concluded.*]

Let none be deceived by the use of pious terms and scriptural phraseology. That is only an expedient to cover up the true features of the system. Atheism cannot succeed in a Christian land without taking a Christian name. Just put together the elements of the system, which have been brought out, and see how much of Christianity there is in it. There is in the first place such a view taken of the subject of miracles, as places them on a par with the tricks of jugglers, or with the most common actions, such as that of breathing. And therefore the whole force of miracles, as proofs of the divine inspiration of the Scriptures is virtually denied. Then inspiration is made to mean nothing more than the work of genius, and the wisdom of little babies. And the sacred books are thus made to be of no more authority, as inspired books, than any other works of genius; and Inspiration is again made to mean nothing more than that wisdom which is needful for the suitable qualification of a schoolmaster. Then God by being made a pervading quality of every substance, and identical with that substance, is so far as religion is concerned, denied a being. We have already shown that when all things are God—nothing is a God, to receive the homage and obedience of intelligent creatures. And as to the worship of God, it is made to consist in worshipping ourselves, and worshipping *little babies*. As to the nature and character of Christ, it is made to be on an original equality with that of men, and children are taught, that they can be all that he was if they will. As to the Holy Ghost, the term is blasphemously applied to the inhabitants of Boston. As to the work of creation, it is made to be only the taking of a new form to a pre-existing substance. Holy angels are made to mean the spirits of men, before they become *little babies*. And fallen angels or devils are made to mean the proper results of "eating gravies." Now I ask, what of Christianity is left, after thus taking away its God, its Saviour, its Holy Ghost, its inspiration, and its miracles? And what honesty can there be in the man, that deals thus with Christ, and his gospel, and still pretends to be a Christian—using Christian names and Christian forms of worship! After thus making out all the parts of the system of Pantheism, these Pantheists, if asked whether they believe in the personality of God, will answer without a blush, in the affirmative. But, if they are consistent, this term "personality of God" must like many others be used by them in a sense quite foreign to its natural use. They may mean that every person is a God, and therefore there is abundant personality with God. But that there is, in the Scripture sense of the term, one living and true God, they cannot mean. With like reason it is also pretended, that some of the school *are Trinitarians*. I grant that if to be a Trinitarian one must (as is slanderously reported of us) be a believer in three gods, they are more than Trinitarians. For their gods may be counted by millions. But whoever heard of a Trinitarian that placed Christ thus on a par with man, and assured us that we could all be christs if we would try hard enough? This is a new article of the Trinitarian faith to say the least. But what must we think of the honesty of those, who deal in such crooked representations.

There must have been some blushing among these men, unless they are incapable of a blush, when the community was agitated by the prosecution of Abner Kneeland.* He is not only on the same ground with them, but his *form* of Atheism is just the same as theirs. They would repel the charge of Atheism, because they believe that every thing is God. And so does he and for the same reason. And as to blasphemy, the passage on which his indictment was founded, did not contain half so much of a blasphemous character, as those which I have quoted from Mr. Alcott's book. Yet for some reason, which I shall not pretend to explain, Kneeland is made to feel the vengeance of the law, and our Transcendentalists are lauded to the skies for making religion "*so spiritual and intellectual*" that few can understand it.

But some will ask, if this be a true statement of the system, how can it be, that men of so much science, and intelligence, our ministers and our doctors of divinity embrace it. It is easier to give the facts than the explanations. Spinoza was a man of great science and keen intelligence. Yet he was a Pantheist. There is no want of learning among the German Rationalists. But Pantheism was hospitably entertained there. The philosophers of the last century in France, were behind none in learning, and yet their religion was changed for a mighty wreck, a stupendous accumulation of absurdity, folly, wickedness and ferocity. And in all ages the shores of Christendom have been lined with such wrecks, which learned men have made of faith and a good conscience. Such are the facts. And for explanations I refer you to the Bible itself. Let the following quotations be read and pondered, and I think the wonder will cease.—"Because when they knew God they glorified him not as God, but became vain in their imagination, and their foolish heart was darkened. Professing themselves wise, they became fools,—and changed the glory of the incorruptible God, into an image made like to corruptible man. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."—"My people would not hearken to my voice; so I gave them up to their own heart's lust, and they walked in their own counsels."—"Thy wisdom and thy knowledge it hath perverted thee."—"Stay yourselves and wonder, cry ye out and cry, they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you a spirit of deep sleep, and hath closed your eyes, the prophets and your rulers, and the seers hath he covered."—"For the preaching of the cross, is to them that perish foolishness, but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe."—"Because they received not the love of the truth, that they might be saved;—for this cause God shall send them strong delusion, that they should believe a lie that they all might be damned, who believe not the truth, but have pleasure in unrighteousness."

Whatever we may think of it, it is a truth fully taught in the Bible, that God often punishes men for abuse of their means of knowledge, by giving them up, and letting them display their folly, and show to what lengths of absurdity they will go. They are in a sense made public examples, for warning to the world. And in order to answer this end, the greater the absurdity and folly, and the greater the intellectual powers involved in the absurdity, the greater is the triumph and vindication of God's justice in the case.

Indulge me in one word of advice to these bewildered moon-struck wanderers from the way of truth and life. Let me say that all this bewilderment began in your relinquishment of the principle, of the *plenary* inspiration of the holy Scriptures. It was not the Transcendental philosophy as you suppose, that struck you from your spheres, and made you wandering stars. It was your notion that your reason was of authority, paramount to a "thus saith the Lord." You fondly thought yourselves competent to tell, what God ought, and ought not to reveal, and were not content simply to enquire, what he *has* revealed. Instead of taking the Bible as the lamp to your feet, you have chosen to follow your own speculations. And now you have come to the end. To get lower in the depths of error is impossible. And now let me advise you, in the words of the so much despised Scriptures, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

But my hearers, on what times have we fallen! Has it come to this, in the land of the Puritans; in these last days, that heathenism should be unblushingly revived, and put forth as the very sublimation of wisdom and piety! That the descendants of a holy race should be invited to renounce the Saviour of the world, and go back to the teachings of the impure, and purblind masters of idolatrous Greece and Rome!† After escaping from Egyptian bondage, for the service of Jehovah, are we dancing around the calf, and doing homage to Egypt's gods! Has this ground, wet with the tears and consecrated with the prayers of men, who perilled their lives and took joyfully the spoiling of their goods, in order to bequeath to us the enjoyment of a pure religion, become profaned and accursed, by being made the theatre for the putting forth of the most debasing form of Atheism, and insulting the Christian name, by calling that Atheism the Christian religion!

This is indeed the march of mind! In its march it has retrograded two thousand years at one step! And it is now pretending to hold us among the dark and filthy scenes of Grecian Paganism! Is it fancy or is it fact! Am I dreaming! Are the wild visions of the night disturbing an hour of slumber, or am I discoursing of sober facts! Would that it were a dream! But it is even so, that our Christian Sabbaths are profaned, by being used as the occasions of preaching mingled Atheism, Paganism, nonsense and blasphemy. Our Christian pulpits have become the rostra for proclaiming tenets so abominable. Our science has degenerated into the tool of infidelity. Our language is tortured and perverted and made the vehicle of the filthiest obscenities, under Christian names,—our social and scientific lectures, are also made tributary to this mother of abominations; our children and youth are to be taught to associate all that is sacred in the name of God, and in the religion of Christ, with the familiar images of impurity and blasphemy! When I remember that there is a God above, a holy and a jealous God,—of purer eye than to look on the filthiness of men, and counting the blasphemy of the Holy Ghost as a sin unpardonable, I tremble at the result.

It is sickening thus to see human minds exhibiting such vagaries of absurdity, under the conceit that they are having divine inspirations and pouring the splendors of sublime genius down upon the world beneath their feet. It is not unlike to the impression we get from the ravings of the maniac, who in his splendid illusions, fancies himself wielding a sceptre. But sad and sickening as it is, we may get useful instruction from it. This is the ultimate point of that mental ruin, which begins in abandonment of the divine authority of the word of God. The man pretends to admit the inspiraton of the Scriptures. But he soon begins to take liberties with the inspired book. He fancies that this and that part of the Bible is not inspired—that Paul reasons inconclusively, and Peter makes erroneous statements; and John could not have correctly reported the words of Christ; that the Old Testament has become obsolete, and has no meaning in which we are interested. Thus the Bible is destroyed by piece-meal. And when a man begins in this way of extinguishing the lights of inspiration, there is no stopping place. And he finds himself groping in the darkness of heathenism, and chasing fireflies and meteors of the night before he suspects it. Thus the beginning of contention with the principles of revealed religion, is like the letting out of water; no one can know where it will end. When the mind is once cut loose from the principle of the truth and divine authority of the Bible, and the whole Bible, it is afloat upon a shoreless sea of scepticism, ready to be drifted where any casual wind may carry it. And then no conceits which foster the pride and wickedness of the heart are too gross, filthy, or absurd to be indulged. Moral restraints then have ceased to act. And all the decency that is preserved after that, comes from worldly motives. The persons may not join the herd of the followers of Fanny Wright, because that sect is in bad odor. They may not endorse the ribaldries of Tom Paine, for a like reason. They may not choose to be baptized into the name of Abner Kneeland. Because the laws of the land have uttered their voice against him. But they will spin and weave a web for themselves, which shall contain all the moral results and deformities of their more "illustrious predecessors." And then call it Christianity improved. To such an end have drifted those wrecks of mind, whose melancholy case has now occupied our attention. Let us learn wisdom from the folly and ruin of others. Never let us admit the conceit, that we are so skilful navigators, that we may safely sail without our chart and compass. The best navigators are those which rely most completely upon, and use most diligently, these guides of his way. And that mariner would be counted a fool, who in the conceit of being too wise to draw instruction from his nautical instruments, should rely alone on his independent wisdom, to strike out a path for himself over the trackless deep. Yet such is the wisdom of these moral navigators. They have not formally thrown away the book of God, but they have mangled and chopped it into mince-meat; so that connected sense cannot be got from it. And now they are pompously and independently riding the waves by fancied supernatural lights, brought from heaven by their supernatural powers. But there are breakers ahead! and rocks upon the lee shore! How impotent and foolish is man, when he has thus wholly renounced the God that made him. "Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This (says God) shall ye have at my hand, ye shall lie down in sorrow."

* I see by the papers that Kneeland has been compelled to leave Boston, for want of patronage. And this fact naturally suggests the inquiry, whether his transcendental disciples, have not, by means of their new name, and more respectable connexions, drawn off his patronage.

† If any think that I have treated the moral character of Socrates with too much severity, they are invited to look into a book so common as Rollins' Ancient History, and read the last section of Book IX. Another section of the same book convicts this "almost christ" of imposture in pretending to a divine inspiration; or to be accompanied and assisted by a demon.

Intelligence.

For the Boston Recorder.

SANDWICH ISLANDS.

WAILUKU, MAUI, Sandwich Islands, Nov. 3, 1838.

MR. WILLIS,—Dear Brother,—Not long since, I gave you some account of the dealings of God with us at these islands, during the past year. They have indeed been extraordinary. Multitudes have professedly devoted themselves to Christ, not a few of whom, I trust, will be found at His right hand, "when he shall come to be glorified in his saints, and to be admired in all them that believe." You will not, however, hastily conclude that our work is nearly done—that since God has shed down upon the people, in so signal a manner, the influences of the Holy Spirit, we have only to gather in the fruits, and rest from our labors. On the contrary, you will not be greatly surprised to hear, that the success with which the Saviour has crowned our efforts has greatly multiplied our labors, and that the call for efficient, and persevering, and well directed toil at these islands, was never so loud as at this moment. This statement I shall endeavor to make plain.

The last Sabbath we celebrated the Lord's supper at this station. Nearly *five hundred* native communicants sat down with us to commemorate the death of Christ, the great atoning sacrifice for sinners of every complexion and character. The greater part of these have been gathered into the church within the last nine months. To me, the season was one of deep interest—of high spiritual enjoyment. Oh, if these shall *all* prove to be of the true Israel, how great the work! how intense the thrill of joy in angelic bosoms! what a revenue of glory to God will result from the simple exhibition of his truth, accompanied by the life-giving influences of the Holy Spirit. But as I looked around, with gratitude to God, on this throng of professed disciples, did I feel, that we, who are here laboring have well nigh done our work, that we may even relax our efforts for a single day? No such thought occupied my bosom. Nothing short of the blessing of God, thought I, on persevering and well directed labor, will ever affix *these* as *gems*, in the Redeemer's crown. For, *in the first place*, who are they who now sit around the Lord's table? whence came they; and what are now their circumstances? Most emphatically they are,

"The poor, the lame, the blind," who came
"From the high way that leads to hell,
From paths of darkness and despair."

How applicable to them the language of the apostle to his Corinthian brethren, when after assuring them that "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,"—he adds, "*and such were some of you.*" Yes, of these five hundred, probably *four hundred* have been guilty of nearly every vice here enumerated, besides other crimes even more shocking! And oh, what ugly scars do they carry on their souls! How polluted must be their imaginations! How many things have they to *unlearn* ere they can attain to purity of thought. How unceasingly must they be directed to the fountain opened in Jesus' blood; and how importunately must the aid of the Holy Spirit be sought on their behalf! And then the circumstances in which they are placed oppose frightful obstacles to their improvement. They are poor—*miserably poor*, and are likely so to be, while their system of government, like a mighty incubus, represses every thing like industry. Their climate being mild, and their labor of a kind peculiarly unfavorable to clothing, they are poorly clad; and their manner of living, lodging, eating and drinking, &c. are any thing but favorable to the growth of the Christian character. And now that these men, women and children, whose eyes God has at length opened on the deformity of their hearts, and the wickedness of their lives, are trying to break off the chains with which they have been bound since their birth, shall we think even, of relaxing our efforts on their behalf? God forbid that we should cease to toil and pray to secure the sanctification of these poor slaves of sin, now ransomed, as we hope, and brought into the fold of Christ.

Besides, *secondly*, they are panting for instruction. Most, whom I see around me as I sit at the Lord's table, can read the book of God's mercy, and have in their hands some portion at least, of the sacred oracles. But for the most part, they are babes in knowledge. Blessed be God, they are docile, and seem desirous of receiving instruction. What a good work, then, have we on our hands, to teach this Christian community the word of God—to open to their view the treasures of divine knowledge—to feed these famishing souls with "the sincere milk of the word." The care of so many babes in knowledge, is, indeed, exhausting, for it must be sleepless and long continued, but the work of building up the kingdom of Christ here, is one which an angel might covet. You will bid us God speed in the prosecution of this work. You will pray for us. You will plead, on our behalf, with the Christian community for aid in giving the people without delay, the means of improvement. We have nearly finished the translation of the entire Bible, and we hope in six months, at farthest, to see it through the press. We have other books prepared, such as Gallaudet's "Book on Repentance," "Child's Book on the Soul," and other smaller works. But these we cannot print for want of funds. Will not the friends of the Lord Jesus Christ make a special effort to furnish materials in building up this people in the faith of the gospel? If the Holy Spirit has qualified them to profit by instruction, shall that instruction be withheld for lack of books and schools? So favorable a time for pushing instruction as the present, we have never seen; shall we be compelled to let it pass away unimproved? I cannot think that the church will neglect to invest a considerable amount of funds in an enterprize which promises so rich returns. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

I wish to say to the friends of this mission, and to those liberal minded gentlemen also, who have long since publicly pronounced the *mission to the Sandwich Islands an entire failure*, and who may chance to cast an eye on this paper, that our only hope, in reference to the ultimate improvement, and salvation of this people, *is in God*. We might indeed employ the "*retort courteous*," might hold up to scorn the boasted wisdom, not to say *unexampled candor* of *Christian Examiners*, who, by taking a distorted view of documents put into the hands of our patrons, stating candidly that obstacles opposed our work, should pronounce unhesitatingly, and in the face of a multitude of facts which could not fail to have met their eye, that the work had proved a signal failure. But we shall do no such thing. We desire utterly, and forever and ever to renounce all glorying "save in the cross of Christ our Lord." To Him be all the praise! His work is perfect—is glorious. Whatever of imperfection shall be found mingled with His work at these islands, belongs to us. For this *we alone* are to be held accountable. And I desire to forewarn all who may hear of this glorious work, that they may expect to hear of many things connected with it, of an unhappy character. There is not an entire unanimity among ourselves in regard to measures. We make no shadow of a claim to infallibility as builders of the spiritual temple which is here rising. We select what we at present, regard as tried stones; but we have doubtless mistaken in many, very many cases. In other words, of the multitudes who have come to us, declaring their solemn, unalterable determination to be wholly for Christ, and who have in consequence been admitted to the fellowship of the church, many will doubtless turn back to perdition. To expect otherwise, would be to expect a result of a work of God connected with human instrumentality, altogether unprecedented in the annals of the church. But if many should thus apostatize from the faith, what would it prove? that no good seed had been cast into this field? or if cast that all had been lost? or that, as our Lord parabolically signified that it should be, that some seed had fallen by the way side, some on stony places, some among thorns, as well as some on good ground? We may have been too precipitate in admitting members to the church, but the fact that many may disappoint our hopes and prove traitors to the cause of Christ, by no means proves that a glorious harvest of souls, has not here been gathered. Perhaps if we on mission ground, our patrons also and friends, and the entire church of God, had more simplicity and vigor of faith, we should all be saved the anguish of seeing our converts apostatize from their profession—and of witnessing the triumph of the unbelieving world. Lord, increase our faith.

I cannot close this already protracted letter, without making an earnest appeal to all who love the cause of Christ, in behalf of this polluted, dying world. I need not waste a moment in proving what you all know full well, that the *world is not converted to Christ*. You admit, also, that the heathen are wholly unqualified for the holy employments of heaven—that they must be washed in the blood of Christ, or they will be eternally polluted—endlessly wretched. You believe that Christ, your Lord, died for these perishing men. You believe also that God has designs of mercy on their behalf—that He has given them to His Son, as His dearly purchased possession. You believe, do you not, that God the Father, Son, and Holy Ghost, is infinitely desirous of their salvation. You know too that the gospel has an efficacy, saving and divine, in the case of heathen, no less than enlightened nations, and that it is destined to a glorious triumph. Only look at the Sandwich Islands. The simple statements of the gospel—the disclosures which are there made of the depravity of the human heart, of the ruined state of man—of the boundless compassion of God, the unparalleled love of Christ—the endless doom of the wicked, these, *these* have sent multitudes at these Islands, yes, thousands, and thousands, to the foot of the cross as weeping supplicants for mercy. And such will ultimately be the results of the faithful preaching of the doctrines of the cross, among all heathen nations. Who then can duly estimate the value of this boon from heaven? Who can conceive the amazing importance of speedily sending it to all the benighted and perishing nations? What can equal the guilt of withholding *life* from the *gasping* millions, dying because the terms of salvation are withheld? Brethren and fathers in the ministry, and all ye who hope in the mercy of our Lord Jesus Christ, awake, I pray you, to a sense of your amazingly responsible station. You may indeed be said to decide the momentous question, shall the millions who now inhabit heathen countries, live and reign with Christ, or sink and howl with fiends! True, multitudes of them will thus sink, because we have neglected so long to hasten to their rescue. But Oh, the generation now on the stage. Will you not impart to them eternal life? God will never, no never do it without your humble instrumentality, be assured. You hold the "key of promise" in your hands, which alone will open the gate of that prison where Satan holds myriads captive. Christ has purchased their ransom, and "overpaid its value in His blood." He bids *you* and *me* proclaim, or cause to be proclaimed, redemption in His name. Will you not yield a ready obedience? Yes, for nothing but a *ready* obedience will save the sinking nations. Oh, hasten then as on wings of mercy to proclaim deliverance, and multitudes as they come forth to life and liberty will hail you as their benefactors, and bless God eternally for your instrumentality. And Oh, what can equal the transport of your bosoms as you hear redeemed heathens blessing God for your instrumentality in snatching them from perdition and raising them to heaven! Your affectionate brother in the bonds of the gospel,

J. S. GREEN.

N. B.—The Editors of the Vermont Chronicle, and the New York Evangelist to whom I have written, giving some account of the work of the Lord here, are respectfully requested to insert this communication.

VIEW OF PARIS.

[From a Correspondent of the Christian Watchman.]

PARIS, Dec. 19, 1838.

In passing along the Rue Richelieu the other day, my attention was drawn to a very long, dark, prison-like looking building, with a soldier standing at the gate. On inquiry I found that it was the Royal Library, which is free of access to all. Since then I have spent several hours there. The building is spacious, enclosing a central court, and contains not far from eight hundred thousand volumes, about one hundred thousand manuscripts, a cabinet of antiquities, and a vast number of engravings. In the reading-room, I observed each day, that many were busily engaged at different tables in referring to books and taking notes. A person may consult any volume he wishes, simply by writing the title, and presenting it to one of the attendants. What an immense public benefit is such an institution! What enlarged liberality does its plan exhibit! What real honor does it reflect on Paris!

A stranger in this city cannot but be struck with the easy access which all may have to various modes of gratifying a refined taste. A few evenings since I attended a musical concert at the Rue Vivienne. There were about ninety instruments, all most perfect in time and harmony. It was such music as not only gratifies the ear by a concord of sweet sounds, but really awakens ideas. It was full of expression. The Muzarde Vivienne is a spacious building, beautifully adapted to its purpose. There were many there who seemed to prize the place as an agreeable lounge for an evening; and it is one which any person properly dressed may enjoy for the small sum of twenty-five cents. The orchestra is in the centre, surrounded with seats, and around the circumference of the building is a wide promenade, where a crowd is constantly walking and conversing in a low tone.

In returning to our Hotel that evening, we passed through several arcades, and the Bazaar on the Italian Boulevard. In all, an effective style of showing off, has been well studied. They all display that taste for ornament, that nice skill in arrangement, which so much distinguishes the French mind. Some stands in the Bazaar are covered with pretty fancy articles, which seem to be of different value, but which are all sold at one price, viz., twenty-five *sous*. Stands of this sort are found in the streets and squares, while the seller is constantly crying the *price* of his articles, "*vingt cinq sous.*"

The most magnificent shops are on the Boulevards. The term Boulevard means *a rampart*. The old ramparts of the city having been demolished, these broad and splendid streets have taken their place and their name. There may now be seen the most brilliant articles of commerce, an array of wealth and fashion, no where surpassed.

One of the finest objects we have visited in Paris, is the Triumphal Arch of Napoleon. The ride to it from the garden of the Tuilleries, is about a mile and a half, through a broad and beautiful avenue, lined with trees. It occupies a fine site, the acme of a gradual elevation. The vast central arch is ninety feet in height, and forty in width. The whole structure is one hundred and fifty-two feet high. It is seen from afar, and from the summit the eye commands one of the loveliest of landscapes. Paris and its environs are thence fully displayed. Wide around, the eye wanders to take in this scene of beauty. What objects of everlasting memory are clustered here! At a distance down the avenue, appears the Place de la Concorde, where flowed the best blood of France during the revolution, where Louis and Antoinette took their last look of earth, where Robespierre and Danton expired beneath the Guillotine to which they had doomed many before, where human hecatombs have been immolated on the altar of war, and where have been heard ever and anon the groans of the dying, and the shouts of a lawless rabble, who were "drunk but not with wine"—who reeled with the intoxication of wild, infernal fury. The palaces of kings, too, here rise before us, the spires of venerable churches, and the towers of the Notre Dame, where Napoleon was crowned Emperor by the Pope of Rome. These, all these, and more, waken thoughts which come at no others' bidding, transport us to the changeful past, bring distant things near, and make us feel that even to man it may seem true, that "a thousand years is but as one day."

During the two Sabbaths which I have spent in Paris, I have attended several of the Protestant churches. In the Oratorie, which is near the Church St. Roch, I had the pleasure of hearing Pastor Monod address a large and attentive audience. He preached from short notes, in a manner natural and energetic; explained and enforced the duty of repentance with lucidness and fidelity. The French Protestant church, like the Catholic, is recognized by the government, and receives stipends from it. This sort of connection between a political government and a church is baleful. The government exercises a supervision of the church for which it is not qualified, and a dependence of the church on the government is of course induced, which is at war with mental independence.

There is an Episcopal church in the city connected with the English Embassy, besides several others of the same order, which hold their services in English. They are all small. Their services all bear a *national* stamp, and are not adapted to awaken any interest in the bosoms of Frenchmen. The prayers for her Majesty, Queen Victoria, and for the Queen Dowager Adelaide, are uttered with the same particularity and emphasis as in England.—There is nothing in the style of preaching, or in any part of the service, fitted to the meridian of Paris.

The same remark may apply to the English Independent church in the Rue Taitbout. The chapel is small, but neatly fitted up, and is pretty well attended by English and American residents. On Sunday afternoon, when I was there, the audience were addressed by a young preacher from England. His manner was easy and graceful, yet he evinced a lack of exegetical accuracy in his quotation of Scripture passages; a fault evidently arising from the character of his theological education. His text gave him the noblest of all subjects, "Christ Jesus the true foundation of hope." Much of the discourse was occupied in polemic discussion. I attended, too, the American chapel, which is also small, but well fitted up in the style of chapels here. At present the Rev. Mr. Kirk, formerly of Albany, officiates there. He has been absent during the

autumn, on a visit to Italy, and his place has been supplied by Rev. Mr. Sheldon, of the Baptist Mission. Mr. K. is beginning to preach occasionally in French. I heartily wish that he were completely master of that language, for his preaching is of the kind which is needed here, being adapted to warn and to enlighten, to quicken the conscience, and to rouse the spirit of inquiry.

The Wesleyan Methodists have a flourishing religious interest here. They have different chapels for the French and English service. I attended a missionary meeting of their society recently, at their chapel in the Rue Royale. It was pleasing to see the union of different denominations on this common ground, for the meeting was addressed by three Methodists, one Presbyterian, and three Baptists. This feature of the meeting was a theme of remark and congratulation. Every thing in the history of this society appeared to be encouraging.

Mr. Sheldon, of the Baptist Mission, who has been residing more than two years in Paris is now about to leave, having been called to the North of France by a more inviting field of labor. The Americans who know him here, spoke of him in terms of high esteem. As every year of residence in France increases one's power of doing good, it is to be hoped that much success yet awaits his efforts, which even in Paris, have not been entirely in vain.

There is no part of Europe, for which Christians in America should pray and labor, more than for France. She is a nation without a religion. The Catholic priesthood have lost their influence over men, and as yet there is no substitute. France will ever be like a 'troubled sea,' till she receives a pure and primitive Christianity. May that soon have free course through all her realm.

Yours, &c. H.

A MINISTER IN ENGLAND.

Some months ago, I was in a neighborhood where I knew there was a faithful minister of Jesus Christ, and happening to meet with some of his hearers, I asked them several questions and among the rest, whether their chapel was well attended? Yes, said the pious people; in the morning it is comfortably full, and in the evening quite crowded; in the afternoons our minister preaches in the villages around us. On asking them whether this had been the case for a long time, I found it had not; and that when their present pastor came among them, their congregation was rather in a low state. Upon showing some anxiety to know how so pleasing a change had been brought about, the honest husband said, "Look, sir, at all the cottages you can see from the place where we stand." I did so, and certainly from that situation I could see a considerable number. When this zealous-hearted cottager perceived that I had taken a survey, "Well, sir," he said, "If Mr. ——, has not preached in every house you have seen, he has preached in nearly every other house; and this is the way in which he has filled the chapel." "Does he preach in your house?" I asked, "No, no," said the good wife, "he does not preach in such houses as our's." "Why not?" asked the visitor. "O he knows we shall be at the chapel to hear him; he preaches at those houses where the people go to no place of worship." And on expressing my surprise that such persons should allow the good man to preach in their houses, these worthy persons said—"Why this surprises us; but he goes himself, and civilly asks them, and none of them deny him."

A few weeks after this conversation, I met with another interesting cottager in the same extensive parish; and among many pleasing accounts which she gave me of the happy influence of the word of the Lord, I was much impressed with the following: "Sometime ago," said the female, "my husband was much against my hearing Mr. ——, and when one of my daughters, (dear creature, she certainly died in Jesus) was ill, I wished Mr. —— to come and visit her. When my poor thoughtless husband knew this, he declared that if he came into his house he would shoot him, and actually loaded his gun for that horrid purpose. On telling this to my daughter she said, 'O mother, you have no faith; when Mr. —— comes, my father cannot touch his gun.'—

The minister was therefore sent for, without knowing any thing about this, and the gun was charged in the house when he arrived, but instead of doing him any harm, before he left the premises, my husband made him a present, and never opposed his coming afterwards."

Still more recently; one evening as I was visiting one of the weekly services which are held in these cottages, I saw a remarkable object before me, and when I came up to it, behold it was *a female, a poor widow, aged seventy-six years, very infirm*—literally going to the meeting on her hands and knees!! I found, on enquiry, she could not leave her habitation (a miserable one it is) in any other way; and that this was her usual way of going to hear the word of God.—*Evangelical Magazine.*

REVIVALS.

West Springfield, Mass.—A lady in West Springfield, Mass. writes to a friend in this city, under date, March 26, 1839:—

"It is acknowledged by every one, that they never saw a time like this. I can not if I begin, tell you but a part. O that you could have been here three weeks since. You probably have known that we have had no settled minister for nearly two years. It seemed as if the enemies of religion were resolved to prevent our having one, which aroused the church to a sense of duty; it was therefore proposed that every member should spend some time every Monday afternoon, for the particular purpose of praying for a faithful minister and a revival of religion in our own hearts; that we might be humbled for misimproving past privileges, and again have them restored. In October last, Rev. Mr. Wood came and preached two Sabbaths; a meeting was called for the purpose of settling him, the result of which was, but one dissenting vote; a call was given, he accepted, and was ordained the 18th of December. The first sermon he preached, by the blessing of God, was made effectual to the salvation of one soul, and since that time there has been an increase of feeling both among sinners and Christians; many professors have almost given up their hopes. I do not know how many converts there are. Our minister tells us we must not count them, but pray for more."

Gloucester Harbor, Mass.—The days observed by the churches as days of fasting and prayer, about the first of January, were seasons of much solemnity and fervent prayer. Unusual attention and solemnity were soon apparent in our congregations on the Sabbath, and in our social meetings, and several were found ready to propose the question, 'What shall we do to be saved?' On the third week in January a series of evening meetings were commenced by our Methodist brethren, in which the Congregationalist and Baptist churches united. The exercises were preaching, with meetings for prayer and religious conversation at the close. These united meetings continued about ten days. The congregations were as large as the house would permit, and at the close of the series, more than one hundred had manifested anxiety for their souls, and many were rejoicing in hope. As our house would not accommodate all who wished to attend, the Congregationalists and Baptists now withdrew, and continued united evening meetings for several weeks. The meetings were all, with one or two exceptions, conducted by the ministers of the place. There has not been, within the memory of the oldest Christians, so extensive a revival in this place. Other portions of the town have been equally blest with the Harbor; and it is supposed that in the whole town there have been nearly 400 conversions since the year commenced. Many, who, a few weeks since, were wholly indifferent to the subject of religion, and some who had taken refuge in downright Infidelity, are now rejoicing together in the hope of everlasting life.—*Christian Watchman.*

Ticonderoga, April 4th, 1838.

To the Editor of the Connecticut Observer.

Dear Brother,—Ticonderoga, though a small place, has long been known in this country as a strong hold of the enemy. Three small churches have struggled hard with the powers of darkness to preserve a name and sustain the ordinances of God. The Congregational church with which I have labored by permission of the Essex Consociation since October last, is the weakest of the three, and has not been able to sustain a stated minister for years. In September last, our Baptist brethren held a protracted meeting which was blessed, and a seriousness was left on the minds of many which was cherished by visitation, evening meetings, and the fervent prayers of God's people. About the middle of February, a protracted meeting was commenced in the Baptist church, and was strictly speaking a union meeting—names and denominations were forgotten in Christian love and labor, and, although the going was extremely bad, people flocked in from adjacent towns, and salvation flowed like a river. The first Sabbath was a day of the power of the Most High—near 40 souls professed repentance and faith in Christ. During the meeting 250 professed submission to God. About 60 were from other towns. A very large proportion were heads of families—wives who had long prayed and wept over hard and impenitent husbands, were made to rejoice in the riches of the grace of God. One hundred and thirty have given in their names for membership with the different churches. Indeed the moral aspect of the town is altogether changed, as a large portion of the talent and influence is consecrated to the service of God. C. S. Cady.

BOSTON RECORDER.

FRIDAY, APRIL 19, 1839.

BIBLE HISTORY OF REVIVALS.

As before remarked, the tendency of the human heart to apostacy is so great, that extraordinary means, and extraordiary effusions of the Holy Spirit, have been necessary, in every age, to preserve pure religion in the earth. But the early histories of these outpourings of the Spirit are so brief that we can gather few particulars of their effects. Enoch was a prophet, and denounced the judgments of God against the ungodly; and probably during the three hundred years that he "walked with God," he was a faithful preacher. Noah, also, was a "preacher of righteousness," during the hundred and twenty years that he was building the ark. But we have no intimations of any conversions under their preaching; and probably their hearers were like many who harden themselves against revivals of religion, to whom the preachers of the truth are "a savor of death unto death."

But we have some reason to believe that the preaching of Abraham was more successful. It is probable that most of his household were *proselytes*, who had been converted by his preaching from the surrounding idolatry, to the worship of the true God; and as he was a Prince, had placed themselves under his protection; so that they were voluntary *subjects*, and not unwilling *slaves*, as many suppose. This may be what is meant by "the souls that they had gotten in Haran." We have unquestionable evidence of the piety of his head servant, Eliezer, as any one will perceive by examining the account of his journey for Rebecca. And it appears that the young people belonging to his household, were religiously educated. When Lot was carried captive, Abram armed three hundred young men that were born in his house, and trained up by him—not *trained to military duty;* but "*instructed*," as the margin has it—*trained up in the way they should go.* A family or tribe to contain three hundred young men, born and bred in it, must consist of several thousands of persons. If we suppose these to be worthy proselytes to the religion of the true God, with their offspring, the blessing of God must have attended the labors of Abraham, in a very eminent degree.

But, whether these positions are correct or not, there appears to be evidence of a considerable revival of true religion in the days of Abraham, after he was converted and called to renounce idolatry and leave his country. And the object of inquiry, for our present purpose is, as to the character of Abraham's piety; and we find him distinguished for his FAITH. This was the prominent trait of his religious character, for which he has been celebrated in all generations. He believed the word of God, and relied upon it, with the implicit confidence of a little child. And his was not a *dead*, but a *living* faith. He did not believe the word of God and act as if he believed it not; but he acted out his faith. When God told him to leave his father's house, his kindred and his country, with the promise of an inheritance, he did not stop and argue and parley and hesitate, lest the consequences should be disastrous to him and his family; but he "went out, not knowing whither he went," believing that God would fulfil his promise. And, when he was commanded to offer up Isaac, in whom he had the promise of a numerous seed, he hesitated not a moment, to ask, with the timid, "How can I do this?" or "What will become of the promise of God, if I slay my son?" But he promptly obeyed, "accounting that God was able to raise him up, even from the dead."

We shall probably have occasion hereafter to revert to this subject, to show how faith is connected with all genuine revivals of religion; but, for the present, we shall only inquire what would be the effect of Abraham's faith, were it generally possessed by the churches of the present day.

1. It would give a vivid reality to the Scripture testimony as to the guilt and danger of the impenitent. In times of religious declension, this is felt but in a small degree, even by religious people. The spiritual vision becomes obscured, the odious nature of sin, as committed against God, is but faintly perceived; and the awful threatenings of God's word, and descriptions of the condition of the impenitent, are viewed as far off dangers, which we have a strong hope they will escape; instead of viewing them as totally estranged and alienated from God, and already under his terrible wrath and curse. The faith of Abraham would bring these things near, and present them before our minds with such power as to produce the feeling described by Paul in the beginning of the ninth chapter of Romans.

2. It would give an overwhelming sense of obligation and responsibility. In the exercise of this faith, the people of God would see what they once were; and perceive, in view of what God has done for them, the sympathy which they ought to feel for those who are in the same condition. It would lead them to make the most anxious and incessant efforts for the salvation of the perishing, under an awful sense of the truth of what God says, that he will require of the watchman the blood of those whom he neglects to warn. It was such a faith as this, which influenced Paul, when at Ephesus, "by the space of three years, he ceased not to warn every one night and day, with tears;" hence he could say with confidence, "I take you to record this day, that I am pure from the blood of all men." And in all genuine revivals of religion, the quickening of the faith of God's people will produce similar effects.

3. This faith would give such a reality to the promises of God, as would enhance, in a wonderful manner, in the estimation of Christians, the duty and privilege of prayer. If a great prince were to promise his subjects that, on a certain occasion, he would give them whatever they might ask, they would go to him with a confidence and expectation proportioned to the degree of faith they reposed in the integrity of his promise, and his ability to grant their requests. So it is with our petitions to the throne of grace. When our faith is weak, we are distant in our approaches, hardly thinking it possible, notwithstanding his promises, that the great God can condescend to notice our petitions. But how would it be, if we regarded the "exceeding great and precious promises," whereby he has, as it were bound himself to answer our petitions—how would it be, if we regarded them with the simple, childlike confidence, which characterized the faith of Abraham? This is the whole secret of that spirit of prayer, which always marks the progress of a genuine revival. N.

BIBLE CLASSES.

In the extension of a remark we made last week, we wish to add a few thoughts on the thorough study of the Bible, as a means of keeping a church well instructed in Christian doctrine. It will be an auspicious day to the church, when all her members shall be engaged in the Sabbath school, either as teachers, or as members of Bible classes. We have never met with any thing so well calculated to wake up the latent energies of the mind, and to render it capable of grappling with abstruse subjects as the *study of the Bible.* We do not mean the mere *reading* of the Scriptures; but an endeavor by prayerful study and research, to ascertain the precise and full meaning of the sacred writers—to weigh the difficulties of various interpretations, and decide for ourselves; and to compare Scripture with Scripture, and see how one portion throws light upon another. This is a course of study which expands and elevates the mind, and brings us into communion with invisible things; and if it be true, as we suppose, that we are naturally assimilated to the objects we contemplate, nothing can be better adapted to improve the heart in true godliness.

Were a whole church formed into Bible classes, under the instruction of the best informed and most experienced members, we might expect the most happy results. A portion of Scripture being selected for the lesson, it would become the subject of private study and general conversation through the week. It would serve to keep up a general interest in religious truth. It would promote general growth in grace; and the means it would give the older members of exercising a supervision over the younger, ascertaining the state of their minds, and imparting admonition, instruction, and advice, would be of incalculable benefit. We have the pleasure of knowing that this system is practised in many congregations; and we trust the time is not distant when it will be universal. Something of the kind has always been considered necessary. The catechetical exercises of former days, and the *class meetings* of the Methodists, have occupied this ground; but the *class meeting*, without connecting with it the study of religious truth, is apt to spend itself in mere feeling. The Bible class system, if properly administered, is much preferable.

COMPARATIVE EXPENSE OF THE PROTESTANT RELIGION.

We hinted last week, that *Evangelical Protestantism* was the cheapest religion in the world. We propose to substantiate the assertion by a comparison of the expense of maintaining other systems.

1. *Judaism.* Under the Old Testament Dispensation, one fifth of the whole income of the people was devoted to the maintenance of the institutions of religion; one half of which went to support the ministers, and the other half to defray the expenses of public worship. This, however did not include the cost of *places of worship*, which were built by free-will offerings. The expense of sustaining Evangelical Protestantism, even in the weakest congregations, bears no proportion to this; yet we find that the Jewish nation were always prospered just in proportion as they maintained the institutions of religion; and at the time when the greatest sums were expended in free-will offerings, (during the reign of Solomon,) they were the most wealthy. Though we have no idea of advocating the revival of the tythe system, yet we think we find here established the important principle, *that the institutions of religion should be liberally supported, and that as many men should be employed, and as much money expended by the church, as will tend to the advancement of religion.* Were this principle extended to our churches, we cannot but think that more men would be employed to devote their whole time to the promotion of religion, and more money would be advanced, to sustain every good enterprise. And may not the deficiency here, be one reason why the progress of religion is so slow among us, compared with the increase of population.

2. *Popery.* We have, at hand, no means of estimating the expense of the Roman Catholic religion; but the subject is so familiar that every one may draw the comparison in his own mind. The fact that the most costly edifices are built as places of worship, and as monasteries, and that an immense number of bishops, priests, monks, and nuns are supported by the people, and the vast amounts paid for indulgencies, absolutions, baptisms, burials, &c. must demonstrate to every one that it is a *very expensive religion.* It adds indulgences, absolutions, costly penances, and pilgrimage to the tithe system of the Jews.

3. *Islamism* is a very expensive religion. In the first place, *legal alms* are required of all the followers of Mohammed, amounting in some cases to more than the tithe, and in some cases less. In addition to this, every true Mussulman must perform a pilgrimage to Mecca once in his life, or else he might as well die a Jew or a Christian. This alone would cost all that a poor man could save from his earnings in a long life. But, besides this, there is the sect of *Fakirs*, or religious beggars, to be supported; and according to *Ram Mohun Roy's* statement, they employ a priest to a certain number of families, from ten to fifty; which last item alone is more than often falls to the lot of a Protestant community.

4. *Hindooism.* The Hindoos, also support one priest to every ten to fifty families, and maintain the expensive, demoralizing, and destructive system of *pilgrimage.* They have also their magnificent temples; and their religious feasts, which are very expensive. It is no uncommon thing for one wealthy Hindoo to give $ 25,000 and sometimes $ 50,000, to defray the expenses of a single festival; to which must be added, the loss of time and idle and dissolute habits, to which these feasts subject the people.

Were this inquiry extended to all heathen systems of religion, they would be found equally oppressive, keeping the mass of the people in the most abject poverty and wretchedness.

5. We have but one more comparison to make, and that is, between the expense of maintaining pure Christianity and *no religion*, or as it might not inappropriately be termed, *Satanism.* And this comparison may be drawn from two points of observation. (1.) as to the general influence of the two systems upon the wealth of a community. Take two neighborhoods, in one of which the institutions of religion are well supported and sustained, and in the other, there is no church, no minister, no Sabbath school, *no religion.* Real estate will be worth 25 or 50 per cent more in the former than in the latter; business will be found more prosperous; the people are more industrious, and more thrifty; and probably there will be twice the amount of wealth in the whole community. (2.) The actual expense of sustaining the institutions of true religion, bears no sort of comparison with the expense of sustaining the institutions of Satan. One institution of this kind alone, (the theatre,) probably often takes money enough in a single night, or at least in two or three nights, to support a faithful pastor a whole year; and one distinguished actress has been known to take enough in one season, (if we may credit newspaper statements,) to support *forty* ministers of the gospel a year, upon a salary of $ 2,000 each. Add to this the losses by gambling, intemperance, and *other vices;* together with the expense of balls, parties and other popular amusements; and truly, we may say, if there are any people on earth, who are *priest-ridden*, it is the votaries of *Satanism.*

The use that we would make of these facts is, to stop the mouths of those who complain of the *burden of supporting the gospel*, and to show that much more money might be *profitably* expended in *liberally sustaining* a sufficient number of laborers to reach the whole population, and providing all the means necessary for that object. Instead of impoverishing the community, it would enrich them. Instead of burdening us, it would save immense sums which are now expended in the service of Satan. N.

HOME MISSIONS.

Notices from the "Home Missionary" for April.

Missouri.

Illiterate and heretical preachers. "H. is a country seat. Reformers, "Anti-mission Baptists," Methodists, and Cumberland Presbyterians, have preached here until the people wish to hear no more." These are the men who profess to preach by inspiration! And they form a large portion of the native ministers of the West.

Illiterate and heretical professors. — "Bible, Tract, and Temperance societies are denounced even by professors of religion as so many devices of man to amass filthy lucre." Certain denominational peculiarities are most scrupulously observed, while the whole spirit of religion is either unknown or totally disregarded. The great mass of the population have the most inveterate prejudices against missionaries, and all benevolent labors.

Wisconsin.

This territory is very beautiful, and doubtless will be rapidly and densely settled. It has less prairie and more timber than Illinois; it has also, a more elevated and rolling surface, and consequently is more healthy, having little or no stagnant water. Most of the time, there is clear sky, and an elastic air.

The population.—20,000, mostly from New York and New England.

Geneva.—A considerable number of professors are here, and a church will soon be built up.

Spring Prairie.—A fine settlement, seven miles north of Geneva; here, are but few professors of any denomination, and no preaching enjoyed, except from the Presbyterian missionary.

Meacham's Settlement.—Six miles north of Spring Prairie. Ten or twelve families from Hadley, Mass. are settled here, and they all attend meeting, and appear extremely anxious again to enjoy the means of grace. Seven professors among them will soon unite with eight or nine more at Troy, five miles distant, and form a church.

Racine.—Mr. Nichols writes, that the interest on the subject of religion has evidently been on the increase for several months past. Christians are revived. Many careless sinners attend meeting; and all are solemn and attentive. The band of Christians here is small, and greatly straitened. Very few have, what they used to call, the necessaries of life.

Illinois.

A missionary writes; "Seven have united with our church. We shall probably receive more soon. Our chief hope is with the rising generation." "A great portion of the adult population have been connected with some church, but have now given themselves to Sabbath breaking, gambling, &c." The Sabbath school promises much good.

Variety of denominations.—"There has been preaching here by no less than six denominations beside ours, during the last season; viz: Episcopalians, two kinds of Methodists, and three kinds of Baptists." Thus are most western towns and villages divided.

Lindon.—Increased by immigration; a good proportion are professors of religion and appear well. 13 have been added to the church by letters from eastern churches. The Bible class quite interesting. Not a drunkard in the settlement; no liquor sold; an united and determined sentiment against it.

"Rum and ruin." On the side of the river opposite to L. two drunkards attempting to drive home from the public house, missed their way, drove into the woods and perished beside their bottle. A third in a fit of intoxication murdered an Indian in a most brutal manner, and has fled the country to escape the hand of justice.

Tennessee.

The day dawns. Says a missionary, "of late, things have changed. The people are beginning to place a much higher value on the instructions of religion. Much seriousness is apparent in the congregation. A more attentive people, in the house of God, I think I never saw in the State of New York." Five persons have been added to the church; valuable members; "a *great* accession to us."

Northern Indiana.

Larger than Massachusetts; an excellent body of land; a fine climate; population already quite large; filling up fast. It has ten Presbyterian ministers; their field is more than 100 miles square. Six more are wanted at once, to occupy important posts, where they would probably receive half their support at first. Probably not one tenth part of the funerals are attended with religious services of and kind; and probably not one child in 50, of 18 years old, can repeat the decalogue, or say the Lord's prayer! If any thing is done to save this population from irreligion and ruin, *it must be done soon.*

Standard of Missionary character.—"Weak men and dotards, cast out and repudiated at the East," and boys that "could not teach and would not learn," are not fit missionaries for the West. "One discreet, effective, devoted man to four churches, would do more than four or forty, whose strength is to do nothing, or to do mischief." Just as true at the East, as at the West!

Michigan.

A settlement of 100 souls, from Vermont, New York and Ohio; has an organized church of 24 members; and a good frame schoolhouse, and a school, and regular preaching. They commenced with a determination that their children should not be left to grow up in ignorance, like multitudes at the West. A number have been hopefully converted of late. Nearly all the congregation attend the Bible class; the gray-headed, of near 80 years, recites portions of the Holy Bible with the child of five or six.

New churches.—These are rising here and there, in the midst of error and infidelity. May they prove as spots of verdure in the midst of surrounding sterility. Hard labor and much perseverance are requisite to subdue and cultivate the wide spread moral wastes of our country.

Common schools.—Many of these are miserable concerns. In one district where are 60 children, there is no school at all. It is a district composed chiefly of Deists, Unitarians, Universalists and Christians. Another district has a school in which nothing is taught but the very elements. Another employs a teacher who can neither write a common sentence correctly, nor correctly read a child's book; he knows *nothing* of Geography, or Grammar, & almost nothing of Arithmetic. A fourth, is under better regulations.

A melancholy, but common fact. "Mammon here stalks even into the sanctuary. I am afraid his note has had more power over the hearts of some of our church members, than the word of the Lord has. It makes me mourn to see what a quarrel-generating, virtue-killing, mind-starving, soul-damning power this base god exerts."

The receipts of the Treasurer of the American Home Missionary Society, the last month were $ 1,050,44; of the Philadelphia Agency, $ 220,53; of the Central Agency at Utica, $ 429,39; of the Western Agency, at Geneva, $ 1,502,58.

A Common Congregation.—All are sick; all want the healing medicines of the heavenly physician; to all they are offered. But there are many that do not choose to conform to the prescriptions of this great Physician, and thus make ineffective, that which was intended for their restoration.

EARTH AND HEAVEN.

"Tis, by comparison, an easy task
Earth to despise; but to converse with Heaven,
This is not easy.—*Wordsworth.*

To some persons this assertion will seem strange. They have always been accustomed to regard weariness of this world as a symptom of preparation for a better; and to suppose that their fitness for heaven is in proportion to their disgust with earth. But the symptom is by no means an infallible one. It is *by no means* one and the same thing to be "tired of the world," and to be "fitted for the skies." Else were it not true that there be *few* who find the strait gate and narrow way that leadeth unto life.

For where is the man who is not sometimes ready to exclaim with Job, "I loathe it, I would not live alway." Where is the man, let him be even the most fortunate of the race, who has not felt the sting of disappointment, the agony of crushed hopes, the corroding tooth of care; who has not been disgusted by hollow civilities and wounded by treachery and ingratitude? A short experience of the world is enough to make it often an object of contempt and weariness. And so far from these feelings being evidence of a heavenly mind, they are experienced most strongly by those whose pursuit of earthly good has been most determined. The more eager the chase the greater the disappointment of failure. And there is perhaps no man who is more keenly sensible of satiety, weariness and disgust with earth—no man who utters with a sincerer conviction the declaration, Vanity of vanities, *all is vanity*, than he whose life has been spent in the search after pleasure.

But is *such* a contempt of earth of that kind which fits us to "converse with heaven?" Oh, how far from it! The ear may refuse to be charmed by earth's sweetest melodies, and yet be no more inclined to listen to the calls of a Saviour. The eye that turns disgusted from earthly splendors, is not always attracted by the glories of the cross, and the heart that sickens at worldly grandeur may yet remain closed against the entrance of the Redeemer. And indeed, *such* a contempt of earth is never permanent. It is perceived in times of disappointment and affliction, but vanishes on the return of prosperity. It comes when fortune frowns, or our friends deceive us, and goes when our sky again becomes cloudless.

There is another class of persons, who, without relish for the grosser pleasures of earth, and consequently without having experienced disappointment in their pursuit, are yet liable to a similar mistake. They are those of acute and delicate feelings, whose shrinking sensitiveness exposes them to perpetual sufferings, and to whom sorrow finds a thousand entrances. Such persons take what may be called a poetical view of the subject. They have never found in the world what their souls crave; they are quite ready to think and speak of it as a vale of tears, and to consider the grave as a place of rest. Their language often is,

"I long to lay this painful head
And aching heart beneath the soil;
To slumber in that dreamless bed
From all my toil."

Or, they exclaim with David, but in a different sense, "Oh, that I had wings like a dove! then would I fly away and be at rest." But what is the *rest* which such persons desire? Is it a rest from *sin*, or from sorrow only? Is it that "rest which remaineth for the people of God," of which it is true that those who enjoy it "*rest not* day nor night," from praising and blessing God? Oh no! They desire heaven, not because it is a place of perfect holiness, but because there is no sorrow there. They turn to another world, not because its pure joys have any attraction for them, but because they can find nothing to satisfy them here. But this is not the love which God will accept. The heart that truly loves Him, is attracted by the glory and excellency of his character, and loves Him for what He is, not because it can find nothing else to love.

Yet even the Christian has need of self-examination on this point. For though it is true of him that he loves holiness and heaven for their own sake, and not because he has been disappointed in other objects of affection;—though it be true that "the other world has come near and, like a great magnet, drawn his heart away from this;" yet he may be deceived as to the degree of his attachment to that world. He may fancy that he is best prepared for its pure and satisfying joys, when he is writhing under the smart of earthly sorrows, and has just had new proof that the world is a broken reed. If we would acquire the right kind of contempt for this world, let us meditate not on its trials and disappointments, but on the glories of heaven; for the light which comes from the throne of God and of the Lamb will most effectually obscure the glitter of earth's vanities. O.

LEGISLATIVE DOCUMENTS.

We are indebted to the politeness of the Secretary of the Commonwealth for the following documents; viz.

1. A statement of the books, manuscripts and documents belonging to the public archives.
2. An abstract of the returns of the bounties paid on wheat, in this Commonwealth.
3. An abstract of returns of inspectors and keepers of jails and houses of correction.
4. An abstract of the claims for the bounty on the culture of silk, since the passage of the act.
5. Pauper abstract for 1838.
6. Second report of the agriculture of Massachusetts.

CULTURE OF WHEAT.

Of three hundred and six towns in the Commonwealth, two hundred and twenty-one reported the amount of wheat raised the last year. Eighty-five made no return. The number of individual claimants was 3,633; the quantity raised was 97,195 1-2; and the amount of bounty paid was $9,421,92. Of this, Sheffield received $283, Leominster $220,55, West Springfield and Deerfield 189 each.

JAILS AND HOUSES OF CORRECTION.

The returns made from the jails and houses of correction in the Commonwealth are very imperfect; from the counties of Hampshire and Franklin no returns are made, and the returns of several other counties are very deficient. They are also so made as to exhibit a larger aggregate of crime, than the facts, if properly set forth, would warrant; the same persons being often enumerated twice, in consequence of having been first confined in jail, and then sentenced to the house of correction. There were confined, for debt, 895; for crime 4,749; of these 4,424 were males, and 838 females. 260 were married; 324 not married; 343 not stated; 198 had families; 178 had not families; 125 were temperate; 551 intemperate; 477 not stated. This would be a highly interesting and instructive document, were it filled out as the law requires.

CULTURE OF SILK.

The Legislature passed a law in 1836, to encourage the culture of silk. In that year 613. 2 pounds of cocoons were returned, producing 36. 10 pound of reeled silk, and received a bounty of $85,20. In 1837, the cocoons amounted to 1001. 8 lbs; reeled silk to 109. 1 lbs; and the bounty, to $187,51. In 1838, the cocoons were 1854. 15 lbs; reeled silk, 189. 9 lbs; bounty allowed $350,52. In 1839, the cocoons returned were 2631 lbs; reeled silk, 190. 6 lbs; and the bounty paid $397,99. Slow progress, but sufficiently rapid; let Frenchmen and Italians, and Chinamen nurture the silk worm, and let New Englanders feed the sheep and the ox, and cultivate the cornfield.

PAUPER RETURNS.

The pauper returns to the Legislature are full, with the exception of one town out of the 306; and the results are these: the number of paupers relieved, or supported as paupers during the year is 15,069. Of these 9,326 have a legal settlement in this Commonwealth; and 5,288 are State paupers. Of the State paupers 3,333 are foreigners, and of these foreigners 2,955 are from England and Ireland. The number of Almshouses is 173; land attached to these Almshouses, 16,742 3-4 acres; the value of these Almshouse establishments collectively, is 859,766. The number of persons relieved in the Almshouse during the year is 7,234; the number supported in the Almshouse, 4,326; average weekly cost of each pauper in the Almshouse, 83 cents; number of persons in the Almshouse unable to perform labor 3,241; value of labor performed by paupers in Almshouses $34,214,93; the number aided and supported out of the Almshouse 7,520; number of insane relieved or supported 570; number of idiots relieved or supported 396; proportion of paupers, made so by intemperance in themselves or others, 6,962; number of foreign paupers introduced within one year, 319; net amount of expense of paupers, including interest on Almshouse establishment, 325,092; amount received by the towns from the Commonwealth, toward the support of State paupers, $40,094,26.

REPORT ON AGRICULTURE.

The second report on agriculture, by Rev. Henry Colman, Commissioner, forms an octavo pamphlet of nearly 200 pages, and relates chiefly to the county of Berkshire. We have yet but cursorily glanced at its multifarious contents; but the fact that the Governor and Council have ordered the printing of 3,000 copies, is alone a sufficient testimony to its value. After giving a general and very accurate description of the county, the author arranges his statements under several distinct heads, viz. Crops, Dairy husbandry, Dairy stock, amount of dairy produce, Neat Cattle, Swine, Manures, Farm-buildings, Shaker's establishments, Experiments and improvements, Farm reports, Agricultural Statistics, Agricultural Society, Miscellaneous Matters, Desirable Agricultural improvements, Agricultural Machinery, Conclusion. An appendix of some 50 pages, contains much valuable matter. The practical farmer can hardly fail to derive both instruction and pleasure from the facts and discussions of this report; and probably it will be, as it ought to be, widely circulated through that most worthy class of our community. No other interest of our country is comparable to this, in importance to the welfare of other generations.

NEW PUBLICATIONS.

The Last of the Lenape, *and other Poems. By Samuel M. Janney, pp.* 180, 12*mo. Philadelphia; H. Perkins. Boston; Perkins & Marvin.*

Unfortunately for our credit with some portion of community, our birth occurred under the smile of the bright star of Poesy; and when some favorite publisher, once in an age, sends us a volume of Muses' Lays, with the expectation of a complimentary notice, we have more than half a wish, that he had kept it on his well arranged counter, safe and clear, till some fair customer had called, and "paid the price" of the Fairy elf. What can sober matter-of-fact men like editors, be supposed to know of the "charms of poetry," more than book publishers know of the brain-cracking labor of inventing versible commendations of their wares? Now and then to be sure, a professional editor is also a poet; but this is one of the prodigies of nature, at which we always make it a point to stare, as devoutly as the ignorant multitudes of olden time were wont to do, at the comet wandering, as if it had lost its place among the stars. But our preface is likely to become longer than our review. We stop short, therefore, and without apologetic encomiums on our qualifications, as sober judges of the merits of Poetry, will say in the briefest terms possible, that Mr. Janney has very much more poetry in his nature than in his verse, that his versification is sometimes defective, though not often unpleasantly so; that his subjects are happily selected, religiously treated, and thoroughly pervaded by the spirit of piety and tenderness. Indeed we are greatly pleased with these effusions of the author's *soul;* for he evidently has a *heart* as well as head; a thing not always found in a poet's breast

"Tewinnissa" is extremely touching. The pieces "founded on the affections" are very sweet. In truth, we are after all, very much obliged to the publisher for throwing in our way this delightful volume, breaking in a little on the dull monotony of these "evil days that have come upon us," wherein we often say, "we have no pleasure in them;" and very heartily do we wish that many hearts as hard as ours may be equally softened and refreshed by a few hours conversation with Mr. Janney.

Asleep in Christ. *A short narrative of Mary Harbridge, an English Sabbath School scholar. By her Pastor. pp. 32, 32mo. Boston: Mass. S. S. Depository, 13 Cornhill.*

Mary was cut down in her twelfth year, after having languished twelve months under the power of disease. Her piety shone brighter and brighter till the perfect day, and she longed to depart and be with Christ. Would that all Sabbath School children were like her! not destined indeed to an early grave, but fitted to serve God, whether in this world or another. And we know not what parent may not present books of this description to his children, in the lively hope that the spirit of God will bless them to their satisfaction.

The Voice of a Friend; or, *Youth instructed from the word of God. By J. W. Baynes, minister of the gospel. pp. 51, 18mo. Boston; Mass. S. S. Depository, 13 Cornhill. 1839.*

Books of this sort are not the less needed, because they are less likely to be popular than those which combine with truth much that is imaginative. A plain and familiar exposition of the great doctrines of the gospel is certainly never out of place when the instruction of children is the object; and we know not why *they* are not as well able to comprehend such expositions, as thousands of maturer years. It is not quite certain but that somewhat too free a use is made of theological terms in this volume; but the discussion of the fundamental doctrine of human depravity is here conducted ably, and we incline to think intelligibly to the majority of S. S. scholars. We are gratified to see it in readiness for the numerous libraries of the Commonwealth. And, we have a further source of gratification in the fact that the author, a very worthy brother, who has recently arrived from England, is likely thus to become favorably known, at an early period, to the great body of our churches. He has our most cordial wishes for his success, both as an author and a minister, since he has our entire confidence as being "faithful in all his house," to Him who hath appointed him.

The Infant Series. *Part I and Part II. price 6 1-4 cents each. Mass. S. S. Depository, 13 Cornhill.*

In each of these Parts, are twelve books, 64mo. of 8 pages each, on the following subjects; viz. Who is God? The Saviour. What is prayer? Never tell a lie. Brave George. Bad Billy. The new Swing. The Generous girl. Cruel Jack. About the thunder and lightning. The beautiful worlds. Baby Sister.—Part II. The Infant Class. The affectionate sister. Disobedience. Poor heathen children. The Rose. Mary and her Bible. Little hymns for little children. The vain girl. Father's Letter. Mary's thoughts of God. The cruel father. Ellen asking about prayer.—Children of two or three years of age, unable yet to read themselves, will not only be amused but instructed by hearing these well adapted stories read to them. A father or mother, brother or sister, will be much assisted by them in communicating divine knowledge to the most infantile minds. They are furnished liberally with cuts, so indispensable to the interest of [illegible] whatever has the shape of a book.

ANDOVER TEACHER'S SEMINARY.

Had this been the only literary Institution established in Andover, it had probably been better known than it now is, to the community at large. Phillip's Academy and the Theological Institution have overshadowed it. We are glad to be informed more minutely than before, by means of a Circular just received, of the past history, present state, objects, and prospects of this important Seminary.

It was opened in September 1830, with a view to afford the means of a thorough scientific and practical education preparatory to the profession of Teaching, and to the various departments of business. A commodious and substantial stone building, sufficient to accommodate 200 students has been erected. A chemical and philosophical apparatus, with a complete field set for practical surveying, a cabinet of minerals, &c. have been provided at an expense of about $ 2,200. A library of 850 volumes is open also to the students. A convenient boarding house, and a farm under good cultivation, are connected with the Institution. All who board at the boarding house are provided with convenient rooms, duly furnished for study and lodgings, for the use of which each student is charged one dollar a term.

The entire value of the establishment, including the several buildings and farm is not less than $ 30,000.

The students are divided into three classes, and the course of study occupies three years, and is designed to be substantially the same as that of a collegiate education, with the exception of the ancient languages.

Those who wish to learn the exact course of study will of course apply to the Institution itself.

Lectures, experimental and theoretical on the several sciences are given abundantly; also familiar lectures, to those who are preparing to teach. The object is not to hurry the student through a superficial course of study, but to begin a thorough course, and carry it as far as circumstances will allow.

More than 1,000 students have already enjoyed the privileges of the institution, to a greater or less extent. From 50 to 100 have in a single winter been employed as teachers of district schools, and many have become permanent instructors.

Connected with the institution is a Preparatory department, which answers the important purpose of a Model School, for the practical illustration of the art of teaching.

Rev. Lyman Colman, formerly at the head of the Burr Seminary, Manchester, Vermont, is Principal of this Seminary and teacher of mental and moral philosophy; and with him are associated five other teachers.

Such is a brief and imperfect outline of the "circular" sent abroad by a Committee of the Trustees of Phillip's Academy, viz. the Hon. Samuel Hubbard, Hon. S. T. Armstrong, and Samuel Farrar, Esq.; and its claims to patronage, urged by the Committee, are those simply which arise from its tendency to promote the great interests of sound learning, by increasing the number of well *qualified instructors;* to elevate the standard of education in our common schools; and to prepare our youth to become intelligent citizens in the several occupations of life in which they may engage: considerations these, which cannot fail to commend it to the confidence of an enlightened public.

Deacon John Whitman, of East Bridgewater, entered his one hundred and fifth year, Friday, 29th ult.

For the Boston Recorder.

TEACHERS' SEMINARIES—LEICESTER ACADEMY.

Mr. Willis. Sir,—The last Recorder contains an article, (editorial perhaps) which strongly commends to the public favor and patronage, "Holmes' Plymouth Academy, N. H." This rising institution has, I doubt not, all the advantages ascribed to it, and I sincerely hope the anticipations of its friends will be fully realized in its future usefulness and success. And if there *must* be in New England seminaries, technically called *Teachers' Seminaries*, possessing, I know not what attributes distinct from those old fashioned institutions called academies, I agree in the opinion, "that such seminaries founded on *private munificence*, are better adapted to high usefulness than those under *State patronage and direction.*" Indeed, I believe those of the latter description, however promising they may appear in *theory*, will in the end, prove to be worse than failures.

The writer of the article referred to, regrets that Leicester Academy so favorably situated for the purpose, should not be changed into "a Teachers' Seminary." I am happy Sir, to inform him and the public generally, that Leicester Academy has been a Teachers' Seminary under the charge of Professor Adams, of Dartmouth College, and other distinguished gentlemen for the last sixty years, and has probably sent out more teachers into the field of labor than any other similar institution in New England. It is still a Teachers' Seminary, in successful operation. Its method of forming teachers is, by invigorating the powers of the pupil by study, by imbuing his mind with useful knowledge, and by daily keeping before him an example of the proper manner of instructing and governing a school. It has no formal lectures on the art of teaching. On this subject, the Trustees have had no definite action; but some of them, at least, agree in opinion with the distinguished gentleman just named, Professor Adams, (viz.) that lecturing on the subject will do little towards forming good teachers. He said, in conversation, that although he had had the experience of forty-two years, as an instructor in different schools and seminaries, yet he believed he should be able to communicate in an hour and an half all that could profitably be communicated, by way of precept to aid one in acquiring the art of teaching.

Leicester Academy has heretofore been accused of maintaining a kind of obstinate conservation, because at one time, it "held on the even tenor of its way," when the popular voice was for those imposing theoristic institutions, called *high or family schools.* But these had their day and Leicester Academy again came into favor. At another time, when Manual Labor Schools were all the fashion, the question was pressed from many quarters, why not make Leicester Academy a Manual Labor School? But no farm was purchased, no work shops erected; although now, as then, such students as are disposed to aid themselves by labor, can at any hour find employment in the neighborhood, and secure liberal compensation for the same.

The question now is, why not make Leicester Academy a Normal School, according to the still newer notions on the subject of education? To this, I have only to answer, that perhaps it will be made such when there shall be a little more practical evidence that schools of this fashion possess any real advantage for forming good and thorough teachers. At present, I have only to say in regard to this institution, *there* it is, *on an hill*, with its ample buildings full of pupils, and its old fashioned habits of hard study, thorough recitation, and strict discipline—*there it is*, with its experienced and laborious teachers thankful for the liberal patronage which it receives, and ready to make any change in its arrangements and course of study, which there shall be good reason for believing will better adapt it to the wants of the public. J. N.

Have you paid your Pew Rent?—We are not a little surprised at the insensibility of some men to the claims of the church. They suppose that all paid for any church use, is a charity, and that they may exercise their own pleasure as to paying or not paying. The Bible is most explicit on the point of supporting the ministry; and even were it not so, when a man puts his name to a subscription paper or rents a pew, there is a moral obligation assumed, and he is as much bound to pay what he pledges, as he is to meet how many of the churches now feeble, would be amply sustained, and what vexation and pain would many a minister be spared. How can a man who claims a good conscience, sit with composure in a church when he knows he is occupying a place he does not pay for, as he has promised—and how can he calmly face the minister he deprives of the means of living—or does all he can to dishearten. There is serious evil in many churches on this point. Reader, have *you* paid your pew rent or your subscription?
[*Ch. Intelligencer.*

Abner Kneeland.—This old but foolish infidel has found it impossible to sustain himself in Boston, with all the aid the corruption of that city will give him, and has left for the west. His congregation, we learn, has dwindled to nothing, and he recommended that his few remaining followers in the city, disperse themselves among the different Unitarian Societies.
[*Ch. Herald.*

The Trinity Church, (Episcopalian) in New-York City, holds property to the amount of *thirty millions* of dollars! The Vestrymen, who are elected annually, have the sole control over this great sum, the interest of which is *one million eight hundred thousand* dollars per annum! The New York Herald states there are many profitable jobs done in and out of the church during the year, and these are passed round among the friends of the Vestrymen, none of them, on any account, touching any of the spoils himself—this all being done by deputy. A large portion of the fashionable society of New York City live from this fund, and many poor relations of those connected with the discipline and government of the church, are fed out of it.

The English Wesleyan Missionary Society sent out fifty missionaries during the year embraced in their last annual report.

The Wesleyan Centennary Fund had reached, on the 26th of January, the sum of £131,000, equivalent to $581,540. The celebration will take place in October, and it is anticipated that it will amount to £200,000 by that time. It is designed for the Theological Institution, the purchase of a mission house and mission ship, the relief of embarrassed chapels, and the extinction of a debt incurred in the schools for the education of the children of clergymen.

Donations.—The Essex Standard, (an English paper,) of Jan. 24th, states that the Earl of Eldon has this week presented to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, a donation of £100; and Mr. Alderman Copeland has presented to the same Society a donation of £50.

The same paper says that the executors of the Rev. W. Richardson, of the city of Chester, have paid to the Treasurer of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, a bequest of £2,000 free of duty.

The Granary Burying Ground.—The subject of erecting an ornamental Iron Fence on the Tremont side of the Granary Burying Ground, is again agitated, and we hope may result in something more than mere agitation. When an attempt was made to raise the necessary funds, a short time ago, a plan was drawn and $600 subscribed, but the project fell through, from a singular apathy on a question of so much local importance. Remove the present unsightly brick wall and throw the ground open to public view, and an elegant ornament will be added to the city, and honor will be done to the illustrious dead, who having contributed much to elevate the character and sustain the pride of the city, are suffered to repose in that hallowed spot, almost forgotten.—*Transcript.*

American Bible Society.—At a meeting of the Board of Managers of the American Bible Society, held in New York on Thursday afternoon, the following gentlemen were elected members of the board. Hon. B. B. Magruder, of Maryland, vice president, to fill the vacancy occasioned by the death of John Bolton, Esq. Hon. Peter D. Vroom, of New Jersey, a vice president to fill a vacancy occasioned by the death of the Hon. Stephen Van Rensselaer.—Daniel Ayres, Esq. a manager in the place of George Suckley, Esq. elected a vice president. Lindley Murray, manager, in place of Thomas Cook, M. D. elected a vice president. R. T. Haines, Esq. a manager to fill the vacancy occasioned by the death of Jas. Boyd, Esq.

N. Y. House of Refuge.—The number of children received during the year 1838, at the House of Refuge for the Reformation of Juvenile Delinquents in this city, was 203, viz. white boys, 102, white girls 53, colored boys 27, colored girls 21. These, added to 229 in the Institution previously, make a total of 482: of whom 203 have been indentured, or otherwise disposed of during the year, leaving on hand, 1st January last, 209. The whole number of children received since the establishment of the Refuge is 2242.

There is an interesting Sabbath School in the Institution, which all the children attend. Other appropriate means are also used to correct their vicious propensities, and impress upon their minds the great truths of religion, (avoiding everything of a sectarian character.)

The News by the Great Western.—The pacific character of the intelligence brought by the Great Western, produced great and general satisfaction throughout our community. Great anxiety had been felt as to the complexion of her news, and business operations had been materially affected by the apprehension that it would prove unfavorable. Consequently, when the advices from England were received, an immediate relief was experienced, which was felt through all the departments of trade. The same was the case in New York, more especially with regard to stocks, which went up considerably.
[*Atlas.*

Summary of News.

From England.—The Monongahela, at Philadelphia, brought Liverpool dates to the eighth of March. The Liverpool Standard of March 3d, is full of War with the United States, predicated on news received by the Inconstant, at Plymouth from Halifax, in 15 days. The whole substance of it is that the *United States* had *taken possession* of the Disputed Boundary Line, and issued orders for seizing the whole territory. The premises being *false*, the conclusions, of course, fall. The Standard accuses the English Ministry of being leagued with the United States to give up the ground to the United States, as it insists that that Government "would never voluntarily do any act which might provoke a war with England except under positive assurances that for such an act it would not be called to an account." As the Standard reasons that Lord Durham and others have *induced* the Americans to take possession of the tract, of course, the editor of the Liverpool paper has got to upset the Whig ministry before he issues the declaration of war against this country in form.

The news however does not appear to have occasioned very great sensation in England, and the prevailing sentiment was that the difficulty would be amicably arranged.

The Canada Bill was not to be brought forward in Parliament till after Easter.

The reports from the French elections are contradictory—but do not appear on the whole to be exceedingly favorable to the ministry.

The Foundling Hospital at Naples had been destroyed by fire, and 28 of its inmates perished in the flames.

The London Observer announces the appointment of Mr. Colley Grattan, the author of "Highways and Byeways," to be British Consul at Boston, in the United States.

Arrival of the Great Western: Fifteen Days Later from England.—The Great Western arrived at New York at midnight on Sunday. She left Bristol on her regular day—23d March—and has been delayed by a very boisterous passage. She brings dates to the evening of the 22d from London and Liverpool.

Cotton had advanced about three farthings in Liverpool since our last dates.

The news is decidedly *pacific.* The President's message and the preliminary proceedings in Congress on the boundary question, with the memorandum agreed upon by Mr. Fox and Mr. Forsyth, were received in England by the packet ship England, on the 20th March, and the proposed temporary adjustment of the dispute, as per protocol, appears to have given general satisfaction, and even the most violent of the Anti-American journals—with one or two exceptions only—are comparatively moderate in their [illegible] than was anticipated here, and was deemed, generally, a local boundary question, and no fear was entertained that the amicable relations of the two countries would be disturbed. Passengers, of intelligence, in the Great Western, say that the idea of going to war with this country is deemed by the people and the Government, preposterous, and the sinking of the whole territory in dispute into the bosom of the ocean, better than that such an event should take place.

The steamer Liverpool, which carried out the *War* Speeches in Congress, and the law authorizing the raising of men and money to support our claim to the territory, had not, however, arrived when the Great Western left Bristol, and the effect of that intelligence remains to be seen.

The London Morning Chronicle (government paper) of March 21st says,—"The intelligence from the United States, is upon the whole, of a satisfactory character. Notwithstanding the disposition of the citizens of Maine, and the apprehensions which a portion of the American press entertains that some hasty and inconsiderate proceedings of that State may precipitate events, we are strongly disposed to confide in the Central government, without whose approbation it is scarcely possible that a general collision should take place. Where the disposition is so manifestly good, we are justified in anticipating a peaceful issue."

The London Standard, of the 22d March, (latest date—7 o'clock Evening Edition) publishes a report of the determination of the Cabinet Ministers to resign, and produces corroboratory facts. The report is highly probable, as the Ministers were defeated in the House of Lords, on the motion from the Opposition for a committee of inquiry into the affairs of Ireland, and Lord J. Russell had declared, in the House of Commons, that if the Commons coincided with the House of Lords, he and his colleagues would relinquish the Government into other hands. He did not deny the right of their Lordships to appoint such a committee, but he considered that it was vesting the government of Ireland in the hands of one House of Parliament. Lord Melbourne had declared that he would not carry on the government of the country without he possessed the confidence of the House of Commons, and as he fully agreed with his Lordship, he proposes to take the opinion of the House respecting the administration of Ireland. What this opinion, if taken, was, we can surmise only from the report in the Standard.

The election in France, having resulted unfavorably to the Cabinet, the ministers again tendered their resignation, and it was accepted. Marshal Soult was then sent for by the King, and subsequently M. Thiers was also called in. Negociations for the formation of a new cabinet were in progress until the 20th. On that day the new ministers presented to the King an outline of the policy on which they would come in, as follows:

1st. That France should declare war against Don Carlos. 2d. That France should declare to Austria that she would not allow of a marriage between an Austrian Prince and the young Queen Isabella, as had been proposed by Prince Metternich. 3d. That the affairs of Belgium must be considered as settled 4th. That the war against Mexico should be persevered in. 5th. That the conversion of the five per cent rates should be adopted. 6th. That certain concessions should be made to the growers of beet-root sugar. 7th. That the question of electoral reform should be adjourned. 8th. That the laws of September should be revised; and 9th, and principally, That the *presidence reelle* should be insisted on, or, in other words, that except on very great state occasions, the King should *not* preside at the council of ministers.

To these conditions the King refused his assent, declaring that, if necessary, he would rather submit to be deposed than accede to the terms insisted on; but the latest postscript from Paris says that he afterwards withdrew his refusal, and expressed his willingness to accede to the conditions.

The constitution of the new ministry had not been officially announced; but it is given as follows by the London papers: Marshal Soult, War and President; Thiers, Foreign Affairs; Passy, Interior; Humann, Finance; Dupin, Justice and Religion; Duperre, Marine; Dufaure, Commerce; Sauzet, Public Works; Villemain, Public Instruction.

The dispute between Belgium and Holland is considered as settled. The Belgian Chamber of Deputies having agreed to accept the treaty as proposed by the London conference. [*Transcript.*

Mexico.—Private letters from the most respectable houses in Mexico, announce in positive terms that the treaty of peace concluded by Admiral Baudin and the Mexican plenipotentiaries, has been ratified by the Mexican government. One of those letters informs us that the army of General Cos was routed near Tuspan by General Mexia, with the loss of 300 prisoners. It further appears that Bustamente was marching upon Tampico.

We guarantee the accuracy of this intelligence.
[*Louisianian.*

A Slaver.—A letter from Guyanna, P. R. of March 24th, published in the Norfolk Beacon, says:—"A Guineaman arrived here a few days since, having on board 280 blacks. Her arrival excited much sensation, the risk being so great."

TROUBLES ON THE FRONTIER.

St. Albans, Vt. April 11, 1839.—Affairs on our frontier have assumed quite a warlike appearance within a few days. After the first burning at Highgate, the citizens generally of that town, and many from neighboring towns, endeavored to guard the lines and put an end to the burning. But notwithstanding these efforts the nightly attempts, and in some cases successful, have led to the adoption of more efficient measures, for the preservation of the property and safety of the lives of the inhabitants.

The first burning since our last, was a house in Highgate, belonging to a Mr. Drury, situated about half a mile on this side of the line. It took place on Thursday morning, in open day-light, after our guard left it, who had occupied it during the night as a post. At day-light they carefully extinguished the fire in the house before leaving it, which they had during the night, by pouring water upon it. A few hours after they had left the house, it was discovered to be on fire on the north side, towards the line. No family was living in the house.

On Sunday night the heavens were illumined by a large fire in the direction of Alburgh. The fire was the burning of two barns and a shed, belonging to P. Huxley, in Alburgh, situated about half a mile this side of the line. What were the contents of the barns, we are not informed.

On Friday night, previous to Mr. Huxley's barns being burnt, an attempt was made to fire the house of Mr. Vosburg, at Caldwell's Manor, on the Canada side of the line, and opposite Alburgh; the same house that was set on fire and the scene of an outrageous assault upon the family last January.

A letter from Alburgh dated April 6, states that the Governor has forwarded 300 stand of arms from the Arsenal at Vergennes, and authorised Gen. Nason to call out as many of his Brigade as he should deem necessary for the protection of this part of the frontier.
[*Atlas.*

Steam Packets from Boston to Liverpool.—We understand that Boston is in a fair way to have a line of Ocean Steam-packets of her own. It is stated that a contract has been entered into by a British mercantile firm of high standing with the British government, to transport the mail by steam, from London to Halifax, and thence to Boston. The trips are to be twice a month, commencing on the first of May, 1840. The British government is to pay for this service an annual sum of £ 55,000, and the contract is to last for seven years. The persons lately incorporated by an act of our Legislature, as the *Ocean Steam Packet Company*, are to have a share in the enterprise. From Liverpool or Bristol to Boston, via Halifax, is as near or nearer, as from the same places to New York, so that in this matter of Atlantic Steam navigation, we stand a chance to compete with our brethren of that city. This may serve as an answer to the question asked some time ago in relation to this matter,—Where is Boston?—*Atlas.*

New York Election.—The city election in New York, which closed on Thursday last, terminated in the choice of Mr. Varian, the Administration candidate for Mayor, by a majority of 1059 votes over Mr. Clark—there being about fifty scattering votes. The Administration ticket for Common Council succeeded in twelve Wards, leaving only five in favor of the Whigs. The number of votes polled was 41,280. The number in November last was 39,793; in [illegible]

Lamentable Accident.—We are called on to record the sudden death of a most valuable citizen, by one of those melancholy casualties to which men of active habits and fearless courage are peculiarly exposed.—As the train of passenger cars on the Boston and Worcester Rail Road was leaving town at 7 o'clock, on Saturday morning, James F. Curtis, Esq. the Superintendent of the Road, took a seat in one of the cars, for the purpose of examining the effect upon the road, of the heavy rain of the preceding night. As the train approached Washington street, Mr. Curtis's attention appears to have been attracted to something in the state of the road, which he wished to examine more particularly. For this purpose he suddenly put his head some distance out at the window, beckoning at the same time to the person in his view. At this instant the car reached the bridge, by which Washington street passes over the Rail Road, and he received a fatal blow on the back and side of his head, from one of the iron pillars which support the bridge, between the two tracks of the Rail Road. The train was immediately stopped, and he was taken from the car, and conveyed to his own house, in a state of insensibility. The most efficient and skilful surgical aid was afforded, with the least possible delay, but in about an hour after the accident he expired.—*Adv'r.*

The License Law, which has gone into full operation, was approved by the Governor on the 19th of April last, and prohibits the sale of "any brandy, rum, or other spirituous liquors, or any mixed liquors, part of which is spirituous, in a less quantity than 15 gallons, and that delivered and carried away all at one time, on pain of forfeiting not more than twenty, nor less than ten dollars, for each offence," by any licensed innholder, retailer, common victualler, or other person—excepting that the County Commissioners may license for their respective towns as many apothecaries or practising physicians, as they may deem necessary, to be retailers of spirituous liquors, to be used *in the arts, or for medicinal purposes only*, provided the number so licensed shall not exceed one for every 2000 inhabitants, and that no person so licensed, shall sell any spirituous liquors to be drunk in or about his premises under the penalty above named. The Mayor and Alderman of the several cities to have the same authority to grant licenses as the County Commissioners—and all licenses to innholders, retailers and victuallers shall be so framed as not to authorise the sale of brandy, rum or other spirituous liquor—no excise or fee to be required for such license.

Secret Legislation.—We learn from the New York Courier and Enquirer that the subject of the recent confidential communication of Governor Everett, to our Legislature, was the defenceless condition of Boston harbor. A bill making a large appropriation to repair the present fortifications was passed by the House and rejected by the Senate. Several secret sessions were held, but the Legislature ultimately adjourned without any concurrent action on the subject in the two branches.

Horrible murder! Man and Wife killed!! Just as our paper was going to press, the news of a very distressing murder of a man and his wife on the line of the canal in Will county reached the city. The man in a wrangle had given serious offence to a few of his fellow laborers; who came to his house, and whilst he was standing before them trying to explain the difficulty, one of them plunged a Bowie knife into his bowels and ripped him entirely open. His wife in another room, hearing his dying shriek, left the house to give the alarm. But the laborers called her, assuring her that no harm was done to her husband and that he wanted to see her. She returned, and no sooner had she entered the room than the knife wet with the blood of her husband, was plunged into her, and she fell dead upon his body not yet cold. The murderers have been arrested
[*Chicago Democrat.*

Awful Occurrence.—The Providence Journal says that a man, who was of intemperate habits, set fire to the poor house in Exeter, R. I. kept by Timothy Peckham, on Wednesday night last, about 12 o'clock, and six of the inmates of the house, and two persons on a visit from Newport to Mr. Peckham's family, *perished in the flames!* Mr. and Mrs. Peckham barely escaped by jumping from a window in the second story.

Fire in the Woods.—The Taunton Whig says, that a fire broke out in Freetown woods, on Sunday night last, and up to Tuesday afternoon, had burned with rapid progress, over a space of upward of nine miles. The scene is represented by those who have been there, as being truly terrific. It first commenced at a place called Ashleytown, about 11 miles distant from Taunton. When first seen, about 11 o'clock, it was burning in six or eight different spots, some distance apart. We have heard that one dwelling house and several barns have been consumed. It is supposed to have been set on fire.

Two convicts escaped from the Auburn Prison on Sunday evening last. They were the Agent's servants, and while the family were at church, they managed to steal one or two suits of clothes belonging to Captain Lynds, and about $ 40 in money, and to effect their escape by scaling the wall near the guard house. A reward of 50 dollars is offered for their apprehension.

Licensed Apothecaries.—The Mayor and Aldermen of Salem have licensed seven Apothecaries in that city, to sell spirits "to be used in the arts, or for medicine, only," under the act of 1838. This is the whole number allowed by the law.

To take grease out of silk.—If a little powdered magnesia be applied on the wrong side of the silk, as the spot is discovered, it is a never failing remedy, the dark spots disappearing as if by magic.

A prize for the ladies.—The Iowa News says, the bachelors of Du Bugne will give a premium of a husband, to the Miss who first makes her appearance in that place dressed in silk of her own manufacture.

The Albany Advertiser notices the marriage of a Mr. Niblock to Miss Ellen Wish. There's one man got his wish any how.

At a fire at Fernoy, the lady of the house, Mrs. Wall, was burnt to death, and not a vestige could be found of her. The only article that escaped was a Bible.

An inquest was held in New York, on Wednesday, on the body of William Apes, a Pequot Indian, better known as "Apes the Missionary preacher." Verdict: Death from apoplexy. Apes was an author, and wrote the life of King Philip and several sermons which he published and sold for his own interest. The New York Sun says: "For some time past he has occasionally indulged much too freely in drink, and would take frolics that would continue for a week or two."

Fire.—A barn belonging to Mr. James Clark was destroyed by fire at Oldtown, Me. on the 16th inst. together with all its contents, consisting of four oxen, five cows, four horses, several sheep, and about 15 tons of hay; loss estimated at about $ 1000.

An action was recently brought by Gilman Barnes against the Boston and Worcester Railroad Corporation, for damages for the loss of an arm, and other personal injuries, sustained by the Plaintiff while riding on one of the gravel cars, while in the employ of the corporation in June, 1837. It was referred by mutual consent, under a rule of the Court, to Emory Washburn, Esq. of Worcester, and Edward Brooks and Prince Hawes, Esqrs. of Boston. After a long investigation, the referees, on Thursday, awarded to the Plaintiff damages in the sum of *three thousand dollars.*—*Boston Daily Advertiser.*

The following is an official statement of the European population in the French possessions in the north of Africa, on 31st December, 1838: French, 8,031; English, 2,375; Spaniards, 6,687; Italians, 2,111; Germans, 835; Portuguese, 24; Greeks and Russians 5: making a total of 20,068, of whom 10,543 were men, 5,126 women, and 5,399 children. The towns comprised in this census are Algiers, Oran, Bona, Bugia, and Mostaganem.

Relic of Barbarism.—The Quebec Gazette of the 1st April, chronicles the sentences passed at the Criminal Term of the Court of Kings bench. Seven persons were sentenced to be *burnt in the hand*, and to undergo different terms of imprisonment. Of the seven three were convicted on two indictments against each, and severally sentenced to be *twice* burnt on the hand.

Sheriff of Suffolk.—The Executive Council has confirmed the nomination of Joseph Eveleth, as Sheriff of Suffolk county. Mr. Eveleth was qualified, and entered upon the discharge of his duties yesterday, and

NOTICES.

There will be a meeting of the *North Suffolk Association*, at the house of the Rev. A. R. Baker, Medford, on Tuesday the 23d inst. at 9 o'clock A. M. The Pastors are requested to bring the statistics of their churches.
Charlestown, April 15, 1839. Warren Fay, *Scribe.*

Norfolk Association.—The Clergymen composing this Body are hereby respectfully notified that their annual meeting will be held at Rev. Mr. Perkins', of the *Union Society* of Braintree and Weymouth, on Tuesday the 30th inst. at 9 o'clock A. M. Samuel W. Cozzens, *Scribe.*
Milton, April 13th, 1839. 2w.

The next meeting of the *Worcester Central Association* will be holden at *Worcester*, on Tuesday, the 7th of May, at 10 o'clock, A. M. at the residence of Rev. Rodney A. Miller.
Shrewsbury, April 15, 1839. 2w. Geo. Allen, *Scribe.*

Pilgrim Conference.—This body will assemble at the Rev. Mr. Whitmore's Church in Plymouth, on *Tuesday the 23d inst.* at 10 o'clock A. M. and will continue in session during the following day. On Tuesday afternoon, at 2 o'clock, the anniversary of the *Pilgrim Auxiliary Foreign Missionary Society* will be attended, and a meeting in behalf of *Sabbath Schools*, will be held on Wednesday morning. The attendance of delegates from corresponding Conferences is affectionately requested. Robert B. Hall, *Clerk.*
Plymouth, April 10, 1839. 2w.

The *Conference of Churches* in Barnstable County will meet, on Tuesday, the twenty-third of April, in South Wellfleet, at the house of Rev. S. Hardy, at *four P. M.*
Brewster, April 3, 1839. S. Williams.

Middlesex County Bible Society.—The Annual Meeting of this Society will be held, by permission of Providence, the present year, in Charlestown, on the last Wednesday in April, the 24th proximo. The Society will meet for business at the *Boylston Chapel*, near Rev Dr. Walker's Church, at 10, A. M.; and public religious services will be attended *in Rev. Dr. Walker's Church*, at half past 2 P. M. Attendance of all the members is particularly desired.
Concord, March 29, 1839. 3w. J. Wilder, *Rec. Sec'ry.*

MARRIAGES.

In this city, Rev. Miron M. Dean, Pastor of the 3d Baptist Church, Providence, to Miss Harriet C. Moriarty, of Boston—Mr. Edward M. Hayden, of Cambridge, to Miss Lydia M. Holt, of Boston—Mr. John Brazier, to Miss Lydia Carlton—Mr. Hiram Norcross, to Miss Mary A. Trafton—Mr. S. D. Willis, to Miss Charlotte Mason.

By the Rev. Dr. Cogswell, Bertrand F. Bugard, M. D. to Miss Almira Jacobs.

In Roxbury, Mr. Albert Tolman, of Worcester, to Mrs. Susanna R. Hunstable.

In Chelsea, Mr. John Fenno, to Miss Lucy, eldest daughter of the late Joseph Heard, Esq. all of C.

In Cambridgeport, Mr. Chs. S. Newell, to Miss Eliza, daughter of James Shuttleworth, Esq.

In Wrentham, Mr. William Fox Richardson, of Boston, to Miss Elizabeth B. daughter of William Messenger, Esq. of W.

In Shrewsbury, Mr. John J. Bigelow, to Miss Abby H. Eager.

In Paxton, 9th inst. by Rev. Mr. Farnsworth, Mr. Daniel W. Kent, of Leicester, to Miss Harriet N. Grosvenor, of P.

In Concord, N. H. 9th inst. Rev. Henry S. G. French, of Boscawen, to Miss Sarah C. Allison, of Concord. They are both designated as missionaries to Bankok, Siam, and are expected to leave this country in May next; 3d inst. Mr. Wm. R. Huntoon, of Boston, to Miss Abby P. Kimball.

On the 5th February last, at "True Blue" Estate, Crooked Island, Bermuda, under special license from the Lieut. Governor, by George Bigg, Esq. Nelson, eldest son of Daniel Moss, Esq. to Miss Leiah Ann Cole—George, second son of Daniel Moss, Esq. to Miss Sylvia Wier—Samuel, third son of Daniel Moss, Esq. to Miss Lydia Farquharson—Israel, fourth son of Daniel Moss, Esq. to Miss Sophia Meadows. Also, Mr. Wm. Hannah, to Frances, eldest daughter of Daniel Moss, Esq.—and Mr. Richard Hannah, to Caroline, third daughter of Daniel Moss, Esq.

DEATHS.

In this city, Mrs. Hannah Jones, wife of Mr. Benj. Fessenden, and daughter of the late Hon. Wm. Spooner, aged 30—Mrs. Vicy Matilda, wife of Mr. Joseph B. Loring, 24—Jotham Barnes, Esq. 73.

In Watertown, Mr. Isaac Patten, 70.

In Provincetown, Miss Rebecca P. Dunham, 16—Miss Mary Ann, daughter of Capt. Gideon Rowley, 16; 11th, Mr. Isaiah Phillips, 70.

In Nantucket, Mrs. Mary Cartwright, 83.

In Providence, Capt. Abial Brown, 85, a revolutionary pensioner.

In East Boston, Mary Elizabeth Mangum, 13 1-2.

In Roxbury, Mr. Aaron Kingsbury, 63.

In Quincy, 13th instant, after a protracted illness of four months, which terminated in an affection of the brain, Mr. Nathan Lawrence, 50.

In South Hadley, Miss Amelia, daughter of Rev. Abraham Randall, of Stow, Ms. 18.

At Lowell, on Wednesday, Hon. Luther Lawrence, Mayor of the City of Lowell. In consequence of a fall at one of the Mills in that city, he received a blow in the head, which caused his immediate death.

In Northampton, Mrs. Sophia H. Lyman, 51. Mrs. L. was the only surviving child of the Hon. Samuel Hinckley, and the widow of Jonathan H. Lyman, Esq. who died in 1825, distinguished for his intellectual endowments and public and private worth.

In Tallahassee, Florida, Otis Fairbanks, Esq. a highly respected citizen of Boston.

Died in Sherburne, March 29, Dea. Joseph Dowse, aged 79 years. He was a soldier in the Revolution. For 55 years he was a member of the church in this place, and for 35 years one of its deacons. He was pre-eminently a godly man. He was one who seemed habitually to feel that he was a sinner worthy of death, and to rely upon Christ alone for salvation. He experienced great delight in all the exercises of religion. His closet was a place of frequent and pleasing resort. The Bible was to him the most precious of books, and the light of the Sabbath the sweetest of all the seven. His life was an exhibition of the excellence and beauty of religion. In his dealings with his fellow-men he was honest and upright, and uniformly manifested feelings of benevolence and kindness towards all mankind. But what gave peculiar grace to his character and his life was, that while he lived, he kept his eye fixed upon heaven as his home. Thus he experienced a great amount of happiness while on earth, and when his Saviour called he entered joyfully into his rest.—*Comm.*

Brighton Market.—Monday, April 15, 1839.
From the Daily Advertiser & Patriot.

At market 250 Beef Cattle, 70 Stores, 8 pair working Oxen, 12 Cows and Calves, 525 Sheep, and 1950 Swine. About 3 [illegible] Sheep and a few Swine unsold.

Prices—*Beef Cattle*—We quote to correspond with last week. First quality $8 75 a $9; second quality $8 a $ 50; third quality $6 75 a 7 75.

Stores—A very few sales only were effected.

Working Oxen—We noticed sales of two yoke $108 & $115.

Cows and Calves—32, 38, 42, 55 and $58.

Sheep—Several lots were sold at 6 50, 6 62, and $6 75.

Swine—One lot at 8c, one at 8 1-2, several at 8 3-8 and 9 3-8, and at 8 1-2 and 9 1-2, and one lot at 9 and 10; large Barrows at 9c. At retail 9 a 11c.

NO. 5, CORNHILL.

THE Depository of the American Sunday School Union is removed from No. 18 Court street, to No. 5, Cornhill, the building recently occupied by the Am. Tract Society; where a constant supply of all the publications of the Amer. S. S. Union will be found.

Orders from any part of the country promptly executed.
April 19. WM. B. TAPPAN, *Ag't Am. S. S. Union.*

NEW BOOKS.

A DOCTRINAL Text Book. Designed to aid Bible Classes, Families and Churches, in the systematic study of the cardinal doctrines of Christianity. By Ray Palmer, Pastor of the South Church, Bath, Me. Part I. 77 pp. Price 10c.

Also just published, a *Descriptive Catalogue:* embracing a short description of all the publications of the *Mass. S. S. Society.* This Catalogue is for gratuitous distribution.
April 19. C. C. DEAN, *Agent.*

CHANNING'S WORKS.

SLAVERY. Fourth Edition, 12mo. Price 42 cents.
Letter to Hon. James G. Birney, 12mo. Price 12 1-2 c.
Letter to the Hon. Henry Clay. 12mo. Price 12 1-2 cents.
Sermon on War. Pamphlet—8vo. Price 12 1-2 cents.
Self Culture. 12mo. 2nd Ed. Price 12 1-2 cts.
Lecture on War—pamphlet—8vo. Price 25 cents.
Future Life—pamphlet—12mo. Price 5 cents.
Reviews and Miscellanies, 8vo. Price $1,25.
Discourses on Various Subjects, 12mo. Price $1,00.
Discourse on Temperance, 8vo. Price 25 cents.
Remarks on the Slavery Question, in a Letter to Jonathan Phillips, Esq. 12mo. Price 20 cents.

The above published and for sale by the hundred or single copy, at No. 134 Washington street, *JAMES MUNROE & CO.*
April 19.

NEW BOOK.

THE Life of William Wilberforce: by his Sons, Robert Isaac Wilberforce, M. A. Vicar of East Farleigh, late fellow of Oriel College; and Samuel Wilberforce, M. A. Rector of Brighstone. Abridged from the London Edition, by Caspar Morris, M. D. Just published and for sale by *WHIPPLE & DAMRELL*, No. 9 Cornhill. *April 19.*

New Book, by Rev. Jacob Abbott.

CALEB IN THE COUNTRY. A Story for Children. Just published and for sale by WHIPPLE & DAMRELL, No. 9 Cornhill. *April 19.*

NEW BOOKS.

THE Life of William Wilberforce, by his sons Robert Isaac Wilberforce, M. A., Vicar of East Farleigh, late fellow of Oriel College, and Sam'l Wilberforce, M. A. Rector of Brighstone, abridged from the London edition, by Caspar Morris, M. D.

Outline of a Work of Grace in the Presbyterian Congregations at New Brunswick, N. J., during the year 1837, by Joseph H. Jones, Pastor of the Sixth Presb'n Church, Philad'a.

Novum Testamentum Græcum, 32mo, a new and beautiful edition.

A Manual of Prayer, designed to assist Christians in learning the subjects and modes of devotion, with an introduction, by Rev. A. Barnes—third edition, enlarged. This day received and for sale by *PERKINS & MARVIN*, 114, Washington street. *April 19.*

NEW READING BOOK.

PROGRESSIVE Exercises in Rhetorical Reading. Particularly designed to familiarize the younger classes of readers with the pauses and other marks in general use; and to introduce them to the practice of modulation and inflection of the voice. By R. G. Parker, A. M., Principal of the Franklin Grammar School, Boston: author of "Progressive Exercises in English Composition:" "Progressive Exercises in English Grammar:" etc.

This work has also been republished in England, and has been very highly recommended. It is the only work extant which gives a full and clear account of all the marks in written language in a form suitable for schools. It contains all the principles of correct rhetorical reading, with a practical application of all the principles of rhetorical delivery. It is designed for the highest, as well as the lowest classes in schools and academies. Price 37 cents.

Published and for sale by CROCKER & BREWSTER.

[illegible] Abbott, author of the Rollo Books, &c. &c. Just published and for sale, wholesale or retail, by CROCKER & BREWSTER, 47 Washington street. *April 19.*

Splendid English Editions

OF the Holy Bible, quarto and octavo. Also, American editions, folio, quarto, octavo, and the smaller sizes, in rich, full gilt bindings; for sale at CROCKER & BREWSTER'S, 47 Washington street. *April 19.*

GRAHAM'S LECTURES

ON the Science of Human Life. In two volumes of twelve hundred pages. Price $3,50 cents.

Griffin's Sermons, with a Memoir of his Life. By Rev. Dr. Sprague. 2 vols.
London in 1838.
Channing's Remarks on the Slavery Question.
Caleb in the Country, by Abbott.
The Mountain Wild Flower; or Memoirs of Mrs. Mary Ann Bise, who died in the Valley of the Green River. By Charles Lester.
Harris' Book Keeping.

For sale by JAMES LORING, No. 132 Washington street.
As above—Preston's Interest and Time Tables, together with Scantling and Timber Measure. *April 19.*

THE OFFENCE.

A DISCOURSE, delivered in Bangor and Brewer, at the request of Temperance Associations. By J. Maltby, Pastor of the Hammond street Church, Bangor.

Just published and for sale at the Temperance Depository, No. 9 Cornhill, by WHIPPLE & DAMRELL. *April 19.*

NEW BOOK.

JUST received and for sale at CROCKER & BREWSTER'S, 47 Washington street,

Bacon's Historical Discourses; thirteen Historical Discourses, on the completion of two hundred years from the beginning of the First Church in New-Haven, with an appendix; by Leonard Bacon, Pastor of the First Church in New Haven. *April 19.*

Dr. Griffin's Sermons and Memoir.

SERMONS by the late Rev. Edward D. Griffin, D. D., to which is prefixed a memoir of his life, by William B. Sprague, D. D., Minister of the Second Presbyterian Congregation in Albany. Portrait; cloth. 2 vols. octavo.

A View of the Action of the Federal Government, in behalf of Slavery, by William Jay, of New York.

"We, the People of the United States do ordain and establish this Constitution."—*Federal Constitution.* 1 Vol. 12mo.

Received and for sale by PERKINS & MARVIN, 114 Washington street. *April 12.*

DR. CARPENTER'S HARMONY.

AN Apostolical Harmony of the Gospels; founded upon the most ancient opinion respecting the duration of our Saviour's Ministry, and exhibiting the succession of events in close accordance with the Apostolical Evangelists. With Dissertations, Notes, and Maps. 2nd Edition. By Lant Carpenter, L. L. D.

The Christian Examiner, for March, 1839, in noticing the above work says:—"We announce with pleasure the arrival of a number of copies of the 2d edition of Dr. Carpenter's Harmony of the Gospels. The Reviewer of the 1st edition of this work, which appeared in the No. for March, 1837, is kindly acknowledged by Dr. C. in his preface, and alluded to elsewhere in the present edition. The Dedication to the Queen, which excited, on its appearance, such an outbreak of jealousy and spleen in certain quarters of the Establishment, is expressed in a strain of simple and respectful manliness. Some alterations and additions have been made to the work, but it remains substantially the same as before. To those who are interested in the study of the Scriptures, whether ministers, teachers of youth, or others, we unhesitatingly recommend it, as the most valuable book of its kind."

For sale by JAMES MUNROE & CO., 134 Washington street. *April 19.*

THE CHRISTIAN REVIEW,

NO. XIII, is Just Published by GOULD, KENDALL & LINCOLN, 59 Washington street.

Contents.—Article I.—Religion of the Bible, in Select Discourses. By Thomas H. Skinner. II. Eclecticism; or, the Philosophy of M. Cousin, so far as it is developed in his Philosophical Fragments, his Introduction to the History of Philosophy, and his Examination of Locke, &c. III. Zenobia; or, Letters of Lucius M. Piso, from Palmyra, to his Friend Marcus Curtius, at Rome.—Probus; or, Rome in the third Century, in Letters of Lucius M. Piso, from Rome, to Fausta, Daughter of Gracchus, in Palmyra.—IV. Travels in South Eastern Asia, embracing Hindustan, Malaya, Siam, and China, with Notices of numerous Missionary Stations, and a full Account of the Burman Empire; with Dissertations, Tables, &c. By Howard Malcom. In 2 vols.—V. Remarks on Romans 8: 18—24.—VI. The Martyr Spirit.—VII. China.—VIII. Literary Notices. Wayland's Discourse before the Providence Athenæum. Ware's Sermon on the Personality of the Deity. Everett's Address before the Pietheasophian and Philoclean Societies of Rutgers' College. Babcock's Tales of Truth. Dessauer's Leschon Rabbanan.—XI. Miscellaneous Intelligence. *April 19.*

NOTICE.

THE Middlesex Bible Society Depositories are newly furnished with Bibles and Testaments, which can be had, by members of the Society, and by indigent, according to rules heretofore established by the Society. The Bibles and Testaments are of various size, print, binding and price; suited to the wants of most classes, from the aged to children of the Sabbath School. The present Depositories are three in number: One at Cambridge, kept by Dea. Levi Farwell: One at Concord, kept by Capt. John Stacy, and one at Lowell, kept by Mr. S. R. Simonds, No. 36 Merrimack street.

By order of the Executive Committee,
Bedford, March 30th, 1839. Joel Fitch, *Treasurer.*

Poetry.

For the Boston Recorder.

DEPARTING.

Then the priest shall let them depart with this blessing: "The peace of God which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always.

Rubric of Episcopal Church.

I.

'Tis pleasant, in the courts of God,
When vows and hymn and ritual cease,
To note their awful threshold trod
By feet that go at words of peace.
"*Depart with blessing!*"—how sincere
And touching is that holy tone,
Which dies in music on the ear
Of earth, and lives to heaven alone!

II.

And when, with me, all thoughts refuse
To pass again the quivering lip,—
And spirit in those upper dews
Its mounting wing prepares to dip,—
Give me to hear that word below,
—The last ere nature's flutterings cease—
From tears and toil and empty show
To truth and smiles, *Depart in peace.* W. B. T.

Discussion.

For the Boston Recorder.

MISTAKES CORRECTED.--*NO. V.*

I have already refuted the accusation of having brought heavy charges against the abolition ministers. But Dr. O. is probably not aware of the extent to which he has himself brought unfounded charges against many other ministers, and also against the churches. If some of these are not denied, I fear they will go to swell the tide of schismatic influence noticed in my last—which Dr. O. could not design and would deeply regret.

1. "If ministers take the side of oppressors, and use their great influence to counteract those who are endeavoring to reform one of the greatest evils that is to be found in the civilized world, they must not expect to escape censure. *None* but those who have *done* this have met with any trouble." A heavy charge indeed, and that against a large number of ministers. Dr. O. adds, that he does "not approve of the severity with which the conduct of opposing ministers has been treated;" but does he not here accuse them all of 'taking the *side of oppressors?*' being *pro-slavery* men? And that when they hate slavery just as much as he does, and "only differ as to the means by which it can be removed." It is a mistake in him to utter such sentences, for I am sure he would not think of deliberately defending them.

But again. "You certainly will admit that there are some among all denominations who *plead for Baal*," (slavery.) No, I do not by any means admit it, even if we go to the south for instances.

'Lay brethren who may oppose abolition ministers,' are also spoken of as "those who desire that nothing should be done to effect the emancipation of millions of their fellow men." And even our churches are said '*in effect* to countenance the slaveholders;' but on what grounds, it is not said. I am persuaded Dr. O. would readily correct all such mistakes, as he has generally spoken in a different strain. But I do not call on him to correct these or any other mistakes. It is enough that they be simply pointed out as errors.

2. We are accused of opposing free discussion. This to the ears of a New England republican and Congregationalist, is the charge of a sin against both his political and his moral creed. He may therefore well regard it as of some importance.

"You have all along maintained that it is wrong to discuss this subject in the non-slaveholding States." *All along!* Then it was at least *somewhere*. But we are not told either [illegible] is a total mistake. Nay, so far from opposing, I have *all along* maintained not only the *right*, but the *duty* of every man to discuss slavery—and to oppose it too with all his influence—"every author in his book, every editor in his magazine, every orator in his harangue, every householder amid his guests, nay, every passenger in the steamboat, the car, the stage-coach." I have also maintained just as Dr. O. virtually has and as every man should—that every one is bound not only to espouse the right side and to use the right arguments and the right measures, but also to do all which he properly can to prevent others from espousing the *wrong* side, or from using *wrong* or *hurtful* measures on the right side. This is what abolitionists hold and act upon just as decidedly as other men. Hence they oppose in print and otherwise, the colonization society and its agents and lecturers and measures, often with no small influence. And they never dream that they are thus infringing at all the right of free discussion. What then is *my* offence? Is it that I am on the wrong side? No; for Dr. O. says I am as right as himself, touching the question of slavery. And if I were not, it would not affect this point. Do I then plead for wrong measures and oppose good ones? Even if I do, yet the right of free discussion guarantees me the liberty of conscience both to judge and to act for myself in this matter. Do I then plead my cause indecently, or oppose others indecently, so as in any delicate moral sense of the terms to infringe free discussion? It is not here pretended. Have I arrogated liberties I do not concede to others? No; for I have even said that 'honest disputants might love and honor each other all the more for their hearty, though supposed mistaken zeal in so good a cause. What is it, then, of which I am accused as an offender against this precious freedom? The only ray of light that comes from his printed columns on this point, is this. "You do us injustice in asserting or intimating that we are alone or mainly responsible for the evils resulting from the discussion." Nor can I quite suppose this sentence designed for its explanation. But if it was, have I not the most perfect right to say what I believe as to their being alone responsible for the evils of their measures and modes of advocacy? If not, then freedom of discussion is only for one side! And have I not fully stated and proved, in what sense abolitionists are responsible?

But I am not the only one accused. "What right," continued Dr. O. "have ministers to throw obstacles in the way of free and calm discussion? They do not occupy the chair of St. Peter, neither will the people submit to their dictation, and ask whether they may listen to a lecturer on abolition or any other subject. May it not be true that some of our brethren have refused to read a notice in the pulpit of a lecture on abolition when they have cheerfully complied with such a request in reference to colonization?" Yes, doubtless. And equally true that the *reverse* has been done. A notable case has recently occurred. But what then? Does a bare refusal to *aid* what we deem the wrong side of a question, amount to the high *moral* crime (for such we both hold it) of infringing free discussion? What if Dr. O. should refuse to read a notice from his pulpit for a lecture to his people on religion by Abner Kneeland? Would Dr. O. hold himself guilty of impeding free discussion, in manner and form as himself has stated the matter? This tests the principle just as fairly as a less glaring case. Uncourteous indeed, he might be deemed by the atheists—and *impolitic* perhaps he might be judged by some; but what impartial republican conscience would think of charging him with "throwing *obstacles* in the way of *free discussion?*" Or would his own brethren in the ministry accuse him of assuming the CHAIR OF ST. PETER? Or can there be any analogy between mob violence and a mere refusal to aid a lecturer? No; in this whole case of the ministers, which has been so rung through the country, there is, (may I use the freedom of saying it) a world of accusation on a tortoise of proof. Had not so much been made of it, and had it not been frequently repeated by such a man as Dr. O. I should not have dwelt on it thus long.

I am willing abolitionists should make the most they fairly can of the immense advantage they have gained by being mobbed. But I utterly object to their using the cry of *freedom*, which this circumstance has temporarily put in their power, for the purpose of stopping the mouth of sober argument against their measure—nay, to the very purpose of impeding the liberty both of speech and of action in the clergy, who have ever borne the best testimony against mobs and against all *moral* encroachments on free discussion. If a crisis arrives, when a minister on either side of the question is in any way to be *compelled* to read notices of lectures, or when his reading will be construed as a proof of his approbation, he may well stand for our common rights. But when the crisis is past, he may well resume the gratuitous act of courtesy;—nor should the shout of *victory* be then rung over him by those whom he obliges.

There is yet another evil arising from the untimely cry of liberty. *Free Discussion* has hitherto been a mighty talisman in our land. And long may it remain in unshorn power. But every abuse, in addition to present mischief, goes to work a lasting and wide-spread evil by destroying its power, and thus paving the way to some future prostration of our real liberties.

Far, however am I from accusing Dr. O. of any *intentional* abuse of this talismanic cry. I suppose he has inadvertently assumed it in company with a multitude on his side of the question. My hope is, that this exposure may contribute its mite to prevent the repetition of so great an injustice, so sore and insidious an evil. R. EMERSON.

Education.

From the New York Observer.

DR. HUMPHREY'S THOUGHTS ON EDUCATION.--*NO. XXIII.*

THE SABBATH.

I have already in commenting upon the Decalogue, alluded to the Fourth Commandment, as the authoritative standard of appeal in our families, with regard to the observance and sanctification of the Sabbath. What then is the Sabbatical law, and how is it to be administered in the religious education of children? If, as has been often, and I am sure truly said, the Christian Sabbath is essential, not only to the prosperity of the church, but to the very existence of 'pure and undefiled religion' in the world, it follows as a matter of course, that children cannot be brought up in the fear of God, without its restraining and hallowed influences. They must not only be *taught*, but as far as parental authority can reach, be *required* to 'Remember the Sabbath day, to keep it holy.' Parents are so far from having a right to put any secular labor upon them, on the Lord's day, that they are solemnly bound to keep them from it. The language of the command on this point, is too explicit to be misunderstood. 'In it, thou shalt not do any work, *thou* nor thy *son*, nor thy *daughter*,' neither in the field, nor the shop, nor the warehouse, nor the factory, nor the mill—not to gather and secure the most precious fruits of the earth, in the most critical season, even—'for in earing time and in harvest shalt thou rest.' The parent who allows his sons to work under any circumstances on the Sabbath, sins most grievously, not only against God, but against them, likewise: for when they have [illegible] the divine institution, as they quicken their steps down the 'broad way, which leadeth to destruction?'

But the spirit of the fourth commandment, goes much further than this. It "forbiddeth the omission, or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments and recreations." We are bound, therefore, while we spend some part of every Lord's day in teaching our children the great principles and duties of religion, to watch over them from morning till night—to know where they are, and as far as practicable, how they are employed; and to restrain them from whatever is inconsistent with the design of the sacred institution. I know it is extremely difficult to arrest perpetual motion, in the nursery, even for a few minutes; and it seems as if some indulgence of locomotion, within restricted limits, ought to be granted to very young children. They cannot sit still, all day, if they would. The ever sparkling spontaneity of nature, will assert its prerogative over their little frames. But then, I hold that there ought to be a very great difference, even in the nursery, between the Sabbath and other days of the week. Children of two, or three years old, can be restrained, and it does them no hurt, to intermit their noisy frolics, one day in seven. They enjoy themselves so much the more, when the restraint is taken off; and to be often called upon when they are acting rude, to repeat that beautiful little verse:—

"I must not work, I must not play,
Upon God's holy Sabbath day."

has a powerful tendency to imprint a sacredness upon their memories, which I believe is rarely, if ever obliterated.

As for the older children, they ought not only to be confined within doors, but to be kept still, and to be employed as much of the time as they can be, without real weariness, in reading the Bible and other suitable religious books, and in receiving oral instruction. If you *give them an inch, they will take an ell.* If you allow them to go out in the morning, or after the public exercises of the day, to *walk*, they will *play*, or at any rate, it will be setting a bad example to other children in the neighborhood. If you permit them to spend much time in the garden, they will, in one way or another, take liberties, which if you saw them, you could not but disapprove. If you send your boys off, a mile or two, on Sabbath morning, to salt your sheep, or young cattle, you must not expect that they will think there will be any harm in stopping to pick berries, or in amusing themselves with other boys, whom they may happen to meet on the way; and if they should rob orchards and do other mischief, how can you wonder at it?

It may be a question with some parents, how early it is best to take their children along with them to the house of God. I cannot advise them, habitually to carry their infants in their arms 'to meeting,' because it can be of no possible advantage to the children, and may give much disturbance to the congregation. At the same time, I never could find it in my heart to chide a pious mother, who, hungering for the bread of life, comes occasionally with her babe, because there is no one with whom she can safely leave it at home. Much, however, will depend upon the habits and circumstances of the people. In many places it can scarcely be done at all. But if I were settled over a very poor and sparse congregation, or if I were a missionary in one of our new settlements, I am sure I should rather see mothers with their babes in the place of worship, than not to have them come at all.

That it is the duty of parents to lead their little ones up to the courts of the Lord, as early as they can be kept still, during the exercises, and before they can understand what they hear, I think every one who looks at the subject candidly must admit. The utmost that any child should be able in after life to do, is just to remember the first time, when he went with his mother to the house of God, and looked up with wonder at the preacher, and listened with mute astonishment to the songs of Zion. The habit of attending public worship on the Lord's day cannot be formed too early; and when thus formed, it exerts a powerful influence upon the future character, and in a multitude of cases, I doubt not, upon the eternal destiny of the child. In every house of worship, parents and children ought to be seated together. Strongly as I confess myself to be attached to a great many old puritanical notions and fashions, their fashion of *building* and *seating* their 'meeting houses,' I never could (since I was a boy myself,) away with. It is difficult to conceive of a more objectionable arrangement, than that of seating the parents below and sending the children up gallery, to select their associates, and laugh, and play, with the trifling interruption of hearing a rap, or feeling a shake, now and then, from the *tything-man*. And then the construction of the old meeting houses—how could human ingenuity have contrived any thing worse? Not to mention the great difficulty, both of speaking and hearing, what shall we say of those high square pens, in the galleries, some of which 'remain (or rather the ruins of them,) unto this day,' and which would seem to have been designed expressly as hiding places for all the bad boys in the parish. Surely, there is nothing so becoming, so orderly, so *beautiful*, as to see whole families sitting together 'in heavenly places,' and listening with fixed attention to the words of eternal life.

'Tis pleasant as the morning dews,
That fall on Zion's hill,
Where God his mildest glory shews,
And makes his grace distil.

Let me add, that in country parishes, Christian parents cannot be too strenuous and vigilant with their children, between the forenoon and afternoon services. The habit which extensively prevails, of allowing them to *stay*, during the intermission, or to wander about the vicinity; amid all the exposures of 'evil communications,' is exceedingly dangerous. Thoughtless boys, associating together, will tempt and corrupt each other on the Sabbath, as well as on any other day of the week. How often do we hear the complaint, from those who live near our houses of worship, that their orchards, and even their gardens are robbed, almost as regularly as the Sabbath returns. I have no doubt, that many a boy enters upon a course of Sunday pilfering, through the neglect of parents, in the way just specified, which puts him upon the high road to the State's prison. If you cannot remain with your children, or put them under the care of some pious Sabbath school teacher, by all means require them to go home in the intermission.

Having in my last number, laid so much stress upon the duty and importance of faithful *catechising*, I need not introduce the subject again in this place. But there is one excellent practice of former times, which I fear is falling more and more into neglect, even in pious families. Our fathers and mothers used to make a point of questioning their children upon the sermons, 'after meeting,' in order to find out what they recollected, to quicken and improve their memories, and by a concise repetition of the most important truths, to impress them more deeply upon their consciences. This habit is of great advantage to parents as well as children; and by persevering in it, almost any parent will find himself able to conduct the exercise with a good degree of ease and advantage. Ours is an age of more *hearing*, than *thinking* and *remembering* and *digesting*. Too many, who feel as if they could hardly live without three sermons a day, greatly neglect the religious instruction of their [illegible] too much fatigued with hearing, to do any thing else. This is permitting one duty to crowd out another; or rather, it is, except in extraordinary cases, hearing *one* sermon too much, for their own profit, to the neglect of those fireside duties which by the blessing of God would be of the highest advantage to their children.

Miscellany.

Heavy Claims.—It is stated in the New York Sun, that a poor journeyman printer, named Smith Harpending, now a resident of Tennessee, has instituted in the U. S. Circuit Court of that District, a claim to an immense estate in that city. His action is brought against "the ministers, elders, and deacons of the Reformed Protestant Dutch Church of the city of New York, and others;" and the estimated value of the property he claims is about twenty-five millions of dollars. He makes his claim as heir at law, in a direct line, to a tract comprising about sixteen acres, bounded by Broadway, Maiden Lane, Fulton, Nassau and John Sts.

Melancholy Coincidence.—On Saturday evening in New York, a little boy, three years old, came to his death in half an hour, by inhaling the steam from a tea kettle of boiling water. On the same evening, in this city, Charles Augustus, son of Mr. Hellesen, No. 36 Commercial street, went to a stove on which there was a kettle of boiling water, and in sport drank in so much of the hot steam and watery vapor as to cause his death after 27 hours of extreme agony These instances should serve as a warning to parents to prevent their children from playing with the angry elements.

Slaves at the South.—A public sale of slaves recently took place at Montgomery, Ala. when 188 sold for $61,471; or at an average of $524 each. On the second day, and at a credit sale, the average price was $755. On the third day, the credit being for one and two years, the average price was $834.

The location of the Deaf and Dumb Institution of Virginia is fixed at Staunton. The sum of $20,000 is appropriated for the buildings, and $10,000 annually for the expenses.

The Massachusetts Charitable Mechanic Association will have their second exhibition of American manufactured articles, at Quincy Hall in Boston, commencing on Tuesday, 23d of September next. The exhibition of 1838 continued 12 days, and was visited by upwards of 70,000 persons.

A CARD.—The Subscribers gratefully acknowledge the receipt of *Forty-five Dollars*, from the Ladies of Salem Street Church and Congregation, to constitute them Life Members of the Penitent Female Refuge Society. JOSEPH H. TOWNE. *Boston, April 8th.* ELIZA J. TOWNE.

NEW ENGLISH GRAMMAR.

PROGRESSIVE Exercises in English Grammar, by R. G. Parker, Principal of the Franklin Grammar School, Boston, author of "Progressive Exercises in English Composition," and Charles Fox, Principal of the Boylston Grammar School, Boston.

PART I. Containing the Principles of Analysis or English Parsing.

PART II. Containing the principles of the Synthesis or Construction of the English Language.

This work is introduced into all the Public Grammar Schools of the City of Boston, by vote of the School Committee, Dec. 16, 1834.

☞ The parts may be procured separately or together.—Price twenty cents, each part.

This work has in a very short time passed through five editions, and besides having been introduced into all the public schools of this city, and many of the public and private seminaries in the vicinity, has passed through several editions in London, where it has been very favorably received. The authors and publishers have been favored with many very valuable and flattering recommendations of the work from the most distinguished teachers and other literary gentlemen. The authors invite the attention of all who are pursuing the study of correctness of expression, particularly to the Second Part of this work, which may with advantage be studied by those who are desirous of learning to express their ideas correctly without much labor. Published and for sale by CROCKER & BREWSTER, 47 Washington street. 12.

NEW TEMPERANCE TALE.

IN PRESS, and will be published in a few days, No. 19 of the "*Temperance Tales*," entitled THE PROPHETS! WHERE ARE THEY? This is to be a small number, price 6 cents single, $4 per hund. and will complete the sixth volume. WHIPPLE & DAMRELL, Publishers, No. 9 Cornhill. 12.

Normal Schools, at Lexington and Barre.

THE Board of Education hereby give notice that one Normal School for the qualification of Female Teachers is to be established at Lexington, in the County of Middlesex; and another for the qualification of both Males and Females is to be established at Barre, in the County of Worcester.

Applicants for admission must have attained the age of seventeen years complete, if Males; and of sixteen years complete, if Females; they must be in the enjoyment of good health, and must declare it to be their intention to become school teachers, after having finished a course of studies at the Normal School; they must undergo a preparatory examination, and prove themselves to be well versed in orthography, reading, writing, English grammar, geography and arithmetic; and they must furnish satisfactory evidence of good intellectual capacity and of high moral character and principles.

No pupil will be admitted to the school for a less term than one year. Provision will be made for a longer course of study. A complete course will probably occupy three years.

Tuition will be free; but the pupils must supply their own board, provide themselves with all class books, and defray the incidental expenses of the School.

It is expected that the above Schools will be opened in the course of the present Spring. Due notice of the time will be previously given.

Applicants for admission to the School at Lexington may leave their names with the Rev. O. A. DODGE, of Lexington; and for the School at Barre, with the Rev. SAMUEL A. FAY, or the Rev. JAMES THOMPSON, of Barre.

JARED SPARKS, ROBERT RANTOUL, JR. GEORGE PUTNAM, HORACE MANN, } *Visiters of the Normal School at Lexington.*
CHARLES HUDSON, EMERSON DAVIS, GEORGE N. BRIGGS, } *Visiters of the Normal School at Barre.*
Boston, April 12, 1839. tf.

PRIVATE INSTRUCTION.

A CLERGYMAN situated in a pleasant village in the vicinity of Boston, who has had some experience in teaching, will receive into his family a few Scholars to prepare for College. He flatters himself that by exercising over them a parental government, those entrusted to his care will be saved from many of those influences which, in the absence of parental restraint, have been the cause of ruin to so many promising sons. Inquire at this office, and of Rev. HUBBARD WINSLOW, Mr. DAVID B. TOWER, *Principal of the Elliot School, Boston.*

TERMS.—For board, washing, tuition, fuel and lights, $150 per year. *March 29.*

MILTON FAMILY SCHOOL.
Seven Miles from Boston.

THE design of this School is the instruction of Boys, in the Latin and Greek languages, and in all the solid branches of a thorough English education. The government is administered with firmness and impartiality. Its chief aim is the prevention rather than the punishment of offences. Ample provisions are made, to secure, as far as possible, the health, comfort and safety, as well as the intellectual and moral culture of every pupil, during the hours of school, recreation and rest. The Bible is made the standard of morals.

Two sessions, of twenty-two weeks each, compose the year. One commences on the first Monday in May—the other on the first Monday in November.

The expenses of board, tuition, washing, fuel, and lights, is $50 a session, to be paid in advance. Each boarder must furnish his own bed, bed-clothes and towels, or pay $5 a session for the use of them. Bed-steads are furnished gratis.

The school is situated near the two meeting-houses, in a pleasant and healthy place, with ample grounds for exercise and diversion.

The subscriber solicits a share of public patronage, and pledges himself to do all that he can to merit its continuance.
Milton, 1839. ARIEL WORK.
REFERENCE to Rev. S. W. COZZENS, Milton, and Rev. Dr. COGSWELL, Boston. 3mos. *Feb. 8.*

IPSWICH FEMALE SEMINARY.

FOR eleven years past, Miss GRANT has been Principal of this Institution. In consequence of the failure of her health some time since, and the impossibility of her regaining it under the continued care and responsibility of the school, her connection with it, at her own request, will close with the present term. While the Trustees deeply regret the loss of her services, which have been so extensively useful, they are happy to announce as her successor, Miss MARY E. ELLISON, who was a Teacher in Prof. Abbott's School, Boston, and who for some time past has been the Principal of the Female Department in the Seminary at Plymouth, N. H. Essentially the same course of study will be pursued as heretofore. The next Term will commence Wednesday, May 29, and continue sixteen weeks. Letters of application may be addressed (post paid,) to the *Secretary* at Ipswich, Mass.

Board, including washing and lights, $2 per week. Tuition for the Summer Term, $10. The tuition and half the board bill for the Term to be paid at entrance.
CHARLES KIMBALL, *Secretary.*
Ipswich, April 12, 1839.

WHEATON FEMALE SEMINARY, at Norton, Mass.

THE Summer Term of this Institution commences May 15, and continues 22 weeks, under the care of the present Principal, Miss E. R. KNIGHT. In connection with the course of study here pursued, instruction will be given in Vocal and Instrumental Music, Painting and Drawing. No pupil is received for a less time than half a Term, and none under thirteen years of age. *Between* 40 and 50 young ladies can be accommodated with board in the *Boarding House*, devoted exclusively to the Teachers and Pupils. All the members of the School are under the immediate care of the Principal.

TERMS.—*Board*, including washing and lights, $1,75 per week. Tuition, $10 per Term. Tuition and half of the *Board* to be paid in advance. Application for admission should be made immediately to the Secretary, as it is desir- [illegible] 6w.

Memoir of Mrs. Elizabeth McFarland.

JUST Published and for sale by *Crocker & Brewster*, No. 47 Washington street,

"MEMOIR OF MRS. ELIZABETH MCFARLAND; or, *Full Assurance of Hope the Reward of Diligence in the Christian Life.*" By Rev. NATHANIEL BOUTON, Pastor of the First Congregational Church, Concord, N. H.

The individual who is the subject of this Memoir was a native of Boston, and a resident there until the age of 23 years. At 21 she united with the Old South Church, then under the pastoral charge of Rev. Dr. Eckley; and soon after was married to Rev. Asa McFarland, and removed to Concord, N. Hampshire. Her character for piety—as a daughter, a sister, a wife and mother—her perseverance in every known duty—her exemplary domestic habits—her engagedness in the plans of benevolence which occupy the attention of American churches—her efficient instrumentality in promoting missionary and charitable objects within the state and town of her residence during her life after leaving Boston; and, finally, her joy, and triumph even, in prospect of death, are prominently presented in this small volume, which is submitted to the public, in the confident expectation that wherever read, it will exert a salutary and abiding influence.
is3w. *April 12.*

GRAHAM'S WORKS.

GRAHAM'S Lectures on the Science of Human Life, complete in 2 vols. This day published and for sale by GEO. W. LIGHT, No. 1 Cornhill. *April 12.*

THE FIVE BOOKS OF MOSES.

EVENING Recreations. A series of dialogues, in four disconnected parts, embracing the history and geography of the five books of Moses; prepared with great care, and designed to make the study of those books both entertaining and profitable. Illustrated with engravings. Each part forms a separate volume.

Part I. The Geography and general description of Palestine.—Part II. Descriptive of Palestine, and general history of the Patriarchs and their families.—*Part III.* History of the Israelites in Egypt; their deliverance from bondage; and an account of their laws.—*Part IV.* The Jewish service; the conquest of Canaan; and its division among the tribes.

For sale, with all the publications of the Am. S. S. Union, at the Depository, No. 18 Court street.
April 12. *WM. B. TAPPAN, Agent.*

GRIFFIN'S SERMONS.

JUST Published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street,

Sermons, by the late Rev. Edward D. Griffin, D. D. to which is prefixed a Memoir of his Life, by Wm. B. Sprague, D. D. of Albany, N. Y. 2 Vols. *April 12.*

THE HAPPY MOURNER;

OR Sympathy for the Bereaved. Presenting the Consolations of God to his Afflicted Children. Selected from the Writings of the Rev. William Jay.

As one that comforteth the mourner.—*Job* 29, 25.
The word of the Lord is precious.—*I Sam.* 3, 1.
The best relief that mourners have,
It makes our sorrows blest.—*Watts.*

CONTENTS.—The loss of Connexions—The Hand of God in Affliction—Friendship in Death—Consolation in Death—Death of Children—The Funeral of a Widow's Son—The Design of Affliction—How we are to honor God in trouble—Acquiescence in the will of God—The Christian in Death—The Christian in Heaven.

Published and for sale by JAMES LORING, No. 132 Washington street. *April 12.*

DR. GRIFFIN!!

SERMONS, by the late Rev. Edward D. Griffin, D. D., to which is prefixed a Memoir of his Life. By Wm. B. Sprague, D. D., Minister of the Second Presbyterian Congregation in Albany, in 2 vols. 8vo. Just received and for sale by CROCKER & BREWSTER, 47 Washington st. *Apr.* 12.

Blunt's History of St. Paul.

LECTURES upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea; by the Rev. Henry Blunt, A. M. Rector of Upper Chelsea, and formerly Fellow of Pembroke College, Cambridge; first American, from the seventh London edition; just received and for sale by PERKINS & MARVIN, 47 Washington street. *April 12.*

LONDON IN 1838.

BY an American; illustrated with numerous fine wood cuts. Just received. CROCKER & BREWSTER'S, 47 Washington street. *April 12.*

Emerson's and Worcester's School Books.

JENKS & PALMER, 131, Washington street, (up stairs,) publish and keep constantly for sale, to furnish the trade, school committees, and teachers, in such quantities as they may order, on the most liberal terms, with either of the following works:

Emerson's National Spelling Book, and Introduction to do.
N. A. Arithmetic, parts 1, 2, 3, and Key to do.
Worcester's Primer, Second, Third and Fourth Readers.
Parley's First, Second and Third Book of History; do Book of United States, Geographical, Political and Historical.
Bailey's Algebra, and Key to do.
Worcester's Elementary and Comprehensive Dictionaries.
Grund's Chemistry, Philosophy, Geometry, &c.
Sullivan's Political and Moral Class Books,—together with a complete assortment of all School and Standard Works, at the lowest prices. *April 12.*

A FEW Steady Boarders can be accommodated in a retired and pleasant situation. Inquire at No. 2 Somerset Place. *April 12.*

NEW BOOKS.

AIDS to Preaching and Hearing. By Thomas H. Skinner, D. D. author of "Religion of the Bible."—"Faith cometh by hearing, and hearing by the word of God." "I magnify mine office." 1 vol. 12mo.

Janney's Poems. The Last of the Lenope, and other Poems. By Samuel M. Janney. 1 vol. 12mo.

Religious Thoughts; or observations on subjects of practical Religion. By the Rev. Jacob M. Douglass, Rector of St. Mathews' Church, Francisville, Philadelphia.

The Spiritual Mirror; or Looking Glass: exhibiting the Human Heart as being either the temple of God, or habitation of Devils. Exemplified by a series of ten engravings; intended to aid in a better understanding of Man's Fallen Nature. By Peter Bauder. 5th Edition.

Dr. Bell's Lessons on the Human Frame; designed for Schools and Families. Embellished with upwards of fifty engravings.

Text-Book of Ecclesiastical History. By J. C. I. Gieseler. Translated by F. Cunningham. 3 vols. octavo.

Malcom's Travels. 2 vols. 12mo.

For sale by PERKINS & MARVIN, 114 Washington street. *April 12.*

VALUABLE THEOLOGICAL WORKS.

CHANNING'S Discourses, 12mo.
Ware on the Formation of the Christian Character, 18mo. 10th edition.
Views of Christian Truth, Piety, and Morality, selected from the Writings of Dr. Priestly, with a Memoir of his Life, by Henry Ware, Jr. 12mo.
Ware's Sunday Library for Young Persons. 4 vols. 18mo.
Ware's Scenes and Characters, Illustrating Christain Truth. 6 vols. 18mo.
Noyes' New Translation of Job, 12th edition, 12mo.
The Principles and Results of the Ministry at Large, Boston, by Joseph Tuckerman, D. D. 12mo.
Norton's Statement of Reasons, 12mo.
Palfrey's Sermons, 12mo.
Farr's Family Prayers, 16mo.
Brooks' Family Prayer Book, 12mo.
Muzzy's Sunday School Guide. 18mo.
Whitman's Friendly Letters to a Universalist, 12mo.
Worcester's Letters to Christians. 12mo.
Worcester's Last Thoughts. 12mo.
Brager's Essays. 18mo.
Meditations for the Sick, by J. Cole. 18mo.
Tucker's Light of Nature Pursued. 4 vols. 8vo.
Paley's Complete Works. 6 vols. 8vo.
Locke's Paraphrase and Notes on the Epistles. 8vo.
Paley's Natural Theology Illustrated. 8vo.
Palfrey's Griesback's Testament. 12mo. &c. &c.
Published and for sale by JAMES MUNROE & CO., No. 134 Washington street. *April 12.*

THE SPIRITUAL MIRROR;

OR, Looking Glass, exhibiting the human heart as being either the temple of God, or habitation of devils. Exemplified by a Series of ten engravings; intended to aid in a better understanding of man's fallen nature. Fifth American edition. Just published and for sale by WHIPPLE & DAMRELL, No. 9 Cornhill. *April 12.*

SELF CULTURE.--Price 12 1-2 cts.

SELF-CULTURE. An Address Introductory to the Franklin Lectures, delivered at Boston, September, 1838, by William E. Channing. A few copies of the second Edition remain unsold by the Publishers, JAMES MUNROE & CO., No. 134 Washington street. *April 12.*

NEW BOOKS.

THE Voice of a Friend; or Youth Instructed from the Word of God. By I. W. Baynes. Price 12 cents.

"Asleep in Christ." A Short Narrative of Mary Harbridge, an English Sabbath School Scholar. By her Pastor. Price 12 cents.

NEW EDITIONS.

Plea for the Heathen; or, Heathenism, Ancient and Modern. Price 30 cents.

Put Off and Put On; or, the Vile and Beautiful Apparel. Price 25 cents. C. C. DEAN,
April 12. Depositary Mass. S. S. Society, 13 Cornhill.

PROSPECTUS of the Common School Journal.

MARSH, CAPEN & LYON, publish a Paper, devoted to the cause of Education, called The Common School Journal.

The Editorial Department is under the care of the Hon. HORACE MANN, Secretary of the Board of Education. It is published semi-monthly, in an octavo form, of sixteen pages each. Twenty-four numbers will be issued each year, making an annual volume of 384 pages.

The great object of the work will be the improvement of Common Schools, and other means of Popular Education. It is also intended to make a depository of the Laws of the Commonwealth in relation to Schools, and of the Reports, Proceedings, &c. of the Massachusetts Board of Education. As the documents of that Board will have a general interest, they ought to be widely diffused, and permanently preserved.

The Paper will explain, and, as far as possible, enforce upon all parents, guardians, teachers, and school officers, their respective duties towards the rising generation. It will also address to children and youth all intelligible motives to obey the laws of physical health, to cultivate "good behaviour," to strengthen the intellectual faculties, and enrich them with knowledge; and to advance moral and religious sentiments into ascendency and control over animal and selfish propensities.

The Paper will be kept entirely aloof from partizanship in politics, and sectarianism in religion; vindicating, and commending to practice, only the great and fundamental truths of civil and social obligation, of moral and religious duty.

It will not be so much the object of the work to discover, as to diffuse knowledge. In this age and country, the difficulty is, not so much that but few things on the subject of education are known, as it is that but few persons know them. Many parents and teachers, not at all deficient in good sense, [illegible] fantile and juvenile mind; and hence they ruin children through love unguided by wisdom. It should therefore be the first effort of all friends of education to make that which is now known to any, as far as possible, known to all. The proposed Paper is designed to be the instrument of accomplishing such an object.

TERMS.—One dollar per annum, payable in advance; or six copies for five dollars. Friends of education are requested to procure subscribers, and forward their lists to the publishers. All letters must be post paid. MARSH, CAPEN & LYON, 109 Washington street, up stairs. tf *March 1.*

NEW ENGLAND AGRICULTURAL WAREHOUSE,
SEED STORE, and Office of the NEW ENGLAND FARMER,
No. 51 & 52 NORTH MARKET STREET, BOSTON.
JOSEPH BRECK & CO.

THE Proprietors of this Establishment would inform their friends and the public, that they keep constantly on hand and for sale, the greatest variety of Agricultural Implements, Grass Seeds, Garden and Flower Seeds, Bulbous Roots, Double Dahlias, &c. &c. to be found in the country We have received a full assortment of Garden Seeds, of the growth of 1838, which are now offered, wholesale and retail, by the bushel, pound, or ounce; these having been raised under our own personal inspection, and imported from the best European houses, we can with great confidence recommend to our customers and friends, and will furnish them on the most liberal terms and warrant them to be of first quality.

SEEDS IN BOXES.

Seeds in boxes, from $3 to $100, put up in papers (neatly labelled), with printed directions for their culture, which will be furnished to dealers—on commission—on favorable terms. Boxes packed in any assortment, to suit every section of the country.

FOR THE FLOWER GARDEN.

We have a very extensive collection of choice Flower Seeds, embracing all the Annuals, Biennials, and Perennials worthy of cultivation. Packages of twenty fine sorts for one dollar.

Dutch Bulbous Roots.—We import of these annually from Holland, a splendid collection, consisting of double and single Hyacinths, double and single Tulips, Crown Imperials, Narcissus, Iris, Crocus Gladiolus, Amaryllis, Ixias, &c. &c.

Double Dahlia Roots.—Of this beautiful and popular flower, we have more than two hundred of the finest varieties. Roots can be furnished from the first of October to the first of July, safely packed in moss, and sent to any part of the country.

Fruit and Ornamental Trees and Shrubs furnished to order at Nursery prices.

Large plants of the Morus Multicaulis, and cuttings of the same, can be furnished by the hundred or thousand at moderate prices.

ROHAN POTATOES.

The Rohan Potatoe is a most valuable acquisition to our country—their produce is remarkable; two bushels and one peck having been raised from a single Potatoe.

CHINA OR TREE CORN.

We can supply this variety of Corn, which has been so highly recommended by Grant Thorburn, of New-York.

FIELD SEEDS.

Northern Clover, Southern do., White Honeysuckle Clover, Lucerne, Herds grass, or Timothy, Red Top Southern Seed, Red Top Northern do., Fowl Meadow, Orchard Grass, Ruta Baga, Mangel Wurtzel, Sugar Beet, &c., Winter and Summer Wheat, Winter and Summer Rye, Barley, Oats, English, Corn of various sorts, Millet, Hemp, Flax Seed, Potatoes.

AGRICULTURAL IMPLEMENTS.

C, Howard Cast Iron Ploughs, Tices's, do. do., Side Hill, do. do., Double Mould Board, do., Wrought Iron and Wooden Ploughs, Scott Keith and other Plough Castings, Willis's improved Cultivator, Green's Patent Straw Cutter, Willis's do do., Common hand do., Manure and Hay Forks, Scythes of all kinds, Patent and other Snaiths, Hall's and other Hay Rakes, Grindstones on Rollers, Corn Shellers, Grain Cradles, Chains of all kinds, Willis's improved Seed Sower, Gault's Patent Churns, Self Operating Cheese Press, Horse Power and Threshing Machine, Davis's Road Scrapers, Hale's Rotary Pump, Lead Pipe, Force Pumps, Copper do., Iron do., Underhill's Cast Steel Axe, Bark Mills, Corn and Cobb Mills, Harris's Paint, do., Winnowing, do., Grater Cider, do., Cast Iron Cider Screws, Yokes of all kinds. With a great variety of Agricultural and Horticultural tools, too numerous to mention.

AGRICULTURAL BOOKS.

Farmer's Library, in 3 Vols. viz. The Complete Farmer, Kenrick's Orchardist, and Fessenden's Farmer. Kenrick's Silk Grower's Guide, 2d Edition. Cobb's Silk Manuel, second edition. Monography of the Genus Camellia, recently published. Chaptal Agricultural Chemistry, Flower Garden Companion, with a great variety of other books on agriculture and horticulture.

New England Farmer.

This is designed to be the best agricultural paper in New England; published weekly, on Wednesday, at $2,50 per yr. in advance—5 copies furnished for $10. The publishers are assisted in the editorial department by the Commissioners of Agricultural Survey. The various Agricultural and Horticultural Societies in the State will present all their reports through its pages; and some of the best farmers in New England will continue to enrich its columns with their valuable contributions. Postmasters are requested to act as agents.
Boston, Feb. 1, 1839. 3m. JOSEPH BRECK & CO.

Britannia Communion Ware.

JUST received, a full assortment of the above article, manufactured from the finest quality of Britannia Metal, and of superior finish, which with proper attention will retain its polish and color. DAVIS, PALMER & CO.,
April 12. 3mosis. 87 *Washington street.*

WATCHES.

DAVIS, PALMER & CO., 87 Washington street, have received by late arrivals from England and France, an extensive assortment of Lever, Lepine and other Watches, of superior quality, and warranted to prove correct time keepers.
3mos. is. *April 12.*

Bargains in Fashionable Broadcloths, Cassimeres, Ladies' Cloths, &c. at JOHN H. PRAY'S
VARIETY CLOTH STORE,
No. 48, Washington Street, 8 doors North of the Post Office.

WHO is daily receiving, and constantly supplied with, and offers his Friends, Customers and Purchasers generally, a very complete assortment of FOREIGN AND DOMESTIC WOOLLEN GOODS, consisting of Broadcloths, Cassimeres, Ladies' Habit and Pelisse Cloths, &c. &c.

For Surtouts and Over Coats.—Double Milled Broadcloths, German and London Kerseys, Lion Skin, Pilot and Beaver Cloths.

Flannels of English and American Manufacture, warranted not to shrink in washing.

Lama Cloths, Erminettes, Cambleteens, French Bombazines, Gambroons, Merinos, Lastings, Drillings, Jeans, &c.

Linens and Cottons, bleached and unbleached.

Vestings, comprising Figured and Plain Velvet, Silk and Satin. Valentia, Marseilles, and Silk and Worsted Do. of the latest fashions.

Trimmings for Coats, Pants and Vests, viz. Buttons, all sorts, Silk, Twist, Thread, Canvass, Padding, Brown Linen, Cambrics, Silk Serge, &c.

Also,—A general assortment of Goods, adapted to The Seasons, selected carefully, with reference to strength of fabric and beauty of colors and finish, which Purchasers are respectfully invited to call and examine, and are assured that they will be sold at wholesale or retail, at the very lowest prices. 3m. *March 22.*

NEW SPRING GOODS.

CRAGIN, CLEVELAND & CO., No. 27 Water street, have received by late arrivals, a large assortment of *English and French Goods*, which, together with a great variety of American Fabrics, they offer for sale, for cash or credit, consisting in part of

Blue Black, claret, green and Brown, English, French and American Broad Cloths.	Hosiery.
Sattinetts and Cassimeres.	Sewing Silk and Twist.
Linen Drillings, Brown and White, Plain and Ribbed.	Matteroic Lustrings.
Marseilles White and Fancy Vestings.	Blk Gros de Swiss.
Figured Silk and Satin do.	Blk Alepines.
Rouen Cassimeres and Mexicans.	English, French and American Prints, New Styles.
Gambroons, Assorted Colors.	Blk and Cold Gros de Naps. " " Silk Serges.
Blue Denims.	Fine Scotch Ginghams.
Brown Grass Cloths.	Small check do.
Canvass red Paddings.	Satin Jeans.
Brown Bear Duck.	Rich GarnitureRibbons—various styles and prices.
Silecia, English and American.	Blk and Cold Plain Taffeta.
White, Red, and Green Flannels.	Damask TableCovers, colored and white
Blk and Blue Blk Silk and Tabby Velvets.	Fancy Silk Hdkfs and Scarfs
Madras Hdkfs.	Mousseline de Laines.
Plaid Cravats.	Linen Thread.
Blk Italian Silk Cravats.	Rubber Braces.
Spitalfield Hdkfs.	Worsted do.
London Fancy do.	Linen and Cotton Tapes.
Red, White and Printed Pongees.	Thread and Cotton Laces, all widths.
Linen Cambric Hdkfs—Large size.	London and French Pins, pnd.
Pongees, Suchan.	Ladies, Gent's and Children's Thread and Lisle Thread Gloves.
Green Barege, 4-4 and 5-4.	Ladies, Gent's and Children's Rib'd do.

Boston, March 22, 1839. 6w.

NEW AND ELEGANT PAPER HANGINGS

JUST RECEIVED BY THE SWITZERLAND,

SIXTY-ONE CASES, fresh from the hands of the best manufacturers in Paris, containing a variety of upwards of FOUR HUNDRED; and in regard to beauty of style, color, shading and faithful execution, purchasers will find that their good taste has been fully anticipated.

☞ We continue to import SCENERY PAPER, which comes in sets of about 30 breadths, and which, when put together on the wall, forms a beautiful PANORAMA. Views in America, England, France, Russia, Egypt, &c.; Marine views, Hunting scenes, &c. &c.

CHIMNEY BOARD PAPERS. A great assortment of these cheap and beautiful ornaments. Some of them are scarcely inferior in their effect to that of a costly painting.

AMERICAN PAPER HANGINGS.

We continue to manufacture and to keep constantly on hand an excellent supply. The style and finish of many of them compete well with the French.

☞ COUNTRY MERCHANTS supplied on the most favorable terms. J. BUMSTEAD & SON,
April 5. tf. 113 Washington street.

LARGE STOCK OF NEW SHAWLS,
SILK GOODS, MOUSELINE DE LAINES, &c. &c.

E. F. NEWHALL, 179 Washington street, has received an elegant assortment of SPRING GOODS, among which are

EXTRA FRENCH THIBET LONG SHAWLS, very rich and heavy borders, with red, green, white and black centres—prices from $20 to $50 each.

RICH FRENCH CASHMERE SQUARE SHAWLS, new and beautiful colors, on black, white, green, red, fawn, drab, ash, bird of Paradise, brown, and blue grounds; prices from $12 to $30 each.

ENGLISH CASHMERE AND EDINBORO' SHAWLS, an elegant variety, bright and beautiful colors, similar to the French Cashmeres—prices from $4 to $18 each, making altogether a larger and better assortment of Fashionable Shawls than has been offered at any previous season.

Elegant new MOUSELINE DE LAINES and CHALLIES, rich est styles.

Chantilla Lace Veils. Irish Linens of the best make. [illegible] apers, &c. &c.

SILK GOODS. Extra super and common black silks of various kinds; black India Satins; French Pelisse Satins; rich striped and fig'd Pou de Sois; fig'd and plain Rep Silks; plain Pou de Sois and English Lustrings of fine lustre; Gros Afrique, Gro de Grain, Gro de Swiss, and other desirable Silks of the choicest colors, making a large assortment, to which the attention of purchasers is invited.

Also—Received by the Switzerland, from France, 1 case embroidered Capes and Collars, best work and latest patterns, which will be sold very much below the usual retail prices.

☞ Purchasers are invited to examine this Stock of Goods, as it contains a large assortment of the best qualities and choicest styles, which will be sold cheap. epistf *March 29.*

New Crockery, China, and Glass Ware Store,
No. 332 Washington street, Sign of the Golden Pitcher.

THE Subscribers would respectfully inform their friends and the public, that they have formed a connection in business, for the purpose of conducting the trade of Crockery, China, and Glass Ware. They have taken one of the new stores, under Messrs. Chickering & Mackay's Piano Forte Establishment, No. 332 Washington Street, where may be found a complete assortment of Crockery, China, Glass, and Britannia Ware—also, Knives and Forks, Tea Trays, Table Mats, Door Plates and Numbers, Astral and Mantel Lamps, and all other goods usually found in such a store—all of which are offered for sale as low as can be bought in the City. Persons in want of any of the above articles, will do well to call before purchasing elsewhere. JOSEPH P. TITCOMB,
April 12. MOSES C. GRANT.

HARD WARE,
No. 31, Union Street.

HOMES, HOMER & CO., have received by the Ships St. Lawrence, Charlotte, New Jersey and Helen from Liverpool, a general assortment of *CUTLERY AND HARD WARE GOODS*, which, with their stock of Domestic Hard Ware makes their assortment very complete, and which they offer to the country trade on good terms, for Cash or Credit. 6w. *April 5.*

REMOVAL.

S. W. BENT, has removed to the new and spacious Store, No. 111 Washington, (nearly opposite Water street,) where he is now opening a large quantity of Domestic Fabrics, which, with an extensive variety of Foreign Goods, comprises a complete assortment of *STAPLE DRY GOODS.* To the above will be added, by the first arrivals, and from time to time from auctions and home manufacturers yet larger amounts, which, as they have been selected with great care, and purchased at low prices, from original sources, at home and abroad, entitles this stock to the attention of purchasers, and cannot fail to make it for their interest to call and examine.

S. W. B. solicits a continuance of that patronage which has been heretofore so liberally bestowed, and for which he returns his grateful acknowledgements.

Duplicates of all the above Goods may be found in the retailing department, which comprises complete assortments, and to which every attention will be paid. All orders from town or country promptly attended to. 4m. *Feb. 22.*

REMOVAL.

THE DEPOSITORY of the AMERICAN TRACT SOCIETY is removed from 5 to No. 28 CORNHILL, lately Missionary Rooms of the American Board. 2m. *March 15.*

WATERMAN'S TIN WARE and Furnishing Rooms,
87, *Cornhill, and* 6, *Brattle Streets,*

CONTAIN a complete assortment of Custom Made Tin Ware, and a greater variety of Cooking and Kitchen Utensils than can be found at one establishment in the City. 6teow. *March 29.*

TO CLERGYMEN.

THOSE in want of Clothing are respectfully invited to call at No. 52 WASHINGTON STREET, where they will find a general assortment of *Fine, Medium and Low Priced Cloths, Cassimeres and Vestings*, which will be made into garments, at the lowest prices. The work will be warranted to be done in the best manner.
March 8. ISAAC B. SKINNER.

BOSTON SCHOOL-BOOK DEPOSITORY.
JENKS & PALMER,
Publishers and Booksellers,
No. 131, Washington street, (Up Stairs.)
March 29. tf. J. H. JENKS, G. W. PALMER.

DEPOSITORY
OF THE
MASS. SABBATH SCHOOL SOCIETY,
NO. 13, CORNHILL, BOSTON.
March 9. tf. C. C. DEAN, *Depositary.*

J. H. FOSTER, M. D., DENTIST,
No. 1 MONTGOMERY PLACE,
Nearly opposite the Tremont House.
Reference. } DANIEL HARWOOD, M. D. } JOSHUA TUCKER, M. D. 9m. Oct. 5.

SETH GOLDSMITH,
Book-Binder,
81 Cornhill,
(over the Depository of the N. E. S. S. Union,)
Boston.
☞ Periodicals, Music, &c. bound, in a neat and durable manner. 3mos *March 1*